















THE  
BOOK  
OF  
JOB.



THE  
B O O K of J O B,  
I N  
E N G L I S H V E R S E;  
TRANSLATED FROM THE ORIGINAL HEBREW;  
WITH  
R E M A R K S,  
HISTORICAL, CRITICAL, and EXPLANATORY.  
By THOMAS SCOTT.

---

Then Job answered the Lord, and said . . . .

Verily I have uttered that I understood not, things too wonderful for me that  
I knew not.

Wherefore I abhor myself; and repent in dust and ashes.

Job xlii. 1, 3, 6.

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L O N D O N:

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MDCCLXXI.



# P R E F A C E.

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1418  
343

THE *poetry* in this venerable book begins with the second verse of the third chapter; and breaks off, at the end of the sixth verse of the concluding chapter. Those, therefore, are the limits of the *poem*: which presents to us the shades of an illustrious character; a great and good man in the depth of adversity, reduced to despair, and complaining loudly of the ways of God. His three most intimate friends, who came to condole with him, very early insinuate their uncharitable suspicions: and, afterward, openly accuse him of atrocious *wickedness*, as the cause of his afflictions. Accordingly, they exhort him to repentance, that repentance which a *wicked* man needeth, as the only means of his restoration. By thus defending the honour of Providence at their friend's expence, they exasperate his distress, inflame his passions, and hurry him into blameable excesses in the justification of himself, and in expostulations with his Maker about the reason of his sufferings. He is, however, by wiser management in other hands\*, gradually recovered to a becoming temper: And at last acknowledgeth his fault to the Almighty, in the fullest terms of contrition and self-abasement. With this *compleat* confession the poem closeth, *the design* of the *poem* being then accomplished.

The moral of such a poem, formed on the plan of discontent with the measures of Providence, and the issue of that discon-

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\* Elihu.



tent in submission to them, is too obvious to stand in want of explanation.

The majesty and sublimity of this divine composition have been admired by writers of the first rank in genius, taste, and learning<sup>a</sup>: One of whom, distinguished by his critical skill in the sacred poetry of the Hebrews, is of opinion, that the peculiar character of this poem is a certain air and cast of antiquity<sup>b</sup>: for the language is very old Hebrew, and the manners are those of the earliest ages. It has, however, many other beauties; well known to that sagacious judge, and finely illustrated by his elegant pen<sup>c</sup>. It excels in conciseness, force, and fulness of expression, in masterly painting both of the violent and tender passions, in moving representations of human life, great powers of description, and the noble simplicity of its theology and ethics.

Whether the following translation has, in general, reached the meaning of this extremely difficult author, and copied his ideas with sufficient clearness, brevity, and spirit; is now submitted to the judgement of the public.

<sup>a</sup> The whole book of Job, with regard both to sublimity of thought and morality, exceeds beyond all comparison the most noble parts of Homer. Mr. Pope's *Translation of the Odyssey*, b. xvi. the last note.

<sup>b</sup> Letter to the Right Reverend Author of the *Divine Legation of Moses*, by Dr. Lowth.

<sup>c</sup> *De Sacra Poesi Hebræorum*.

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## ADVERTISEMENT.

The following remarks will be more intelligible, if the reader will please to lay before him our public version of this book, to which they are adapted.

T H E  
B O O K  
O F  
J O B.

CHAP.

I.

Ver. 1. **T**HERE liv'd an Arab, of distinguish'd fame,  
In Idumean Uz; and Job his name:  
Of spotless manners, with a soul sincere,  
Evil his hate, and God alone his fear.

2. Seven

The narration in this, and the following chapter, contains the materials of the Poem. Several of the incidents, and indeed the whole story, might have appeared, with advantage, in the dress of poetry. They could not, however, make a part of the *poem*, without destroying the singleness of its plan. These two chapters, therefore, are cut off from it, by being written in prose: as likewise are, for the same reason, the last eleven verses in the book; which complete the *history* of this extraordinary man.

Ver. 1. *Uz*] A territory in the land of Edom<sup>a</sup>. The land of Edom was a portion of Arabia Petræa, lying between Egypt and the south boundary of Palestine<sup>b</sup>. Hence it is reasonable to imagine, that Job was well acquainted with

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<sup>a</sup> *Lamentat.* iv. 21. Bp. Lowth, in his admirable *Prælectiones de sacra poeti Hebræorum*, p. 414, &c. 8<sup>vo</sup>, has well supported this geography of *Uz*; and answered the objections to it.

<sup>b</sup> *Exod.* xiii. 17. *Numb.* xx. 14, 17. xxxiv. 3. Reland's *Palestina*, vol. i. p. 66. Arabia Petræa is a rocky country consisting of mountains, valleys between them, and sandy plains. It lies between the two gulfs of the Red Sea, and extends away to the east of the

2. Seven sons his patriarchal fway rever'd,  
His household cares three beauteous daughters cheer'd.
3. His flocks in thousands brows'd, his camels fed  
In thousands; o'er his fertile pastures spread.  
In beeves, and beasts of more ignoble strain,  
In rural magazines, and rustic train,  
His mighty opulence no rival found,  
Among the princes in Arabia's bound.
4. On the glad season of each natal day  
Sweet friendship call'd, the brother friends obey:  
The festal in the birth-day house was blest'd,  
And each fair sister came a bidden guest.

5. Oft

with Egypt: Hence, also, we may account for the mention of the *Jordan* in the poem<sup>c</sup>: The *Euphrates*, doubtless, would have been thus honoured, had Job lived in Arabia Deserta near the banks of that river; as many have supposed.

Ver. 3. *Three thousand camels*] The Arabs used these animals in war<sup>d</sup>, in their caravans, and for food<sup>e</sup>. One of their ancient poets, whose hospitality grew into a proverb, is reported to have killed yearly in a certain month ten camels every day for the entertainment of his friends<sup>e</sup>.

*Of all the men of the east*] The land of Uz, where Job dwelt, lay south of Palestine: But it was in Arabia Petræa: and as a considerable part of Arabia Petræa formed the eastern boundary of Palestine, it was natural for a Jewish historian to denominate *all* the Petræan Arabians, *men of the east*. Bp. Lowth has also shown, that all that tract of land which was between Egypt and the river

Dead Sea and the River Jordan. (Pococke's *Description of the East*. vol. i. p. 136.) No tillage, no grafs in all this country. (*Ibid* p. 137.) The mountains are rocks of granite marble, mount Sinai being about the centre of them. (*Ibid*.) The vallies are the beds of torrents in winter, but dry in summer. *Ibid*. 140.

<sup>c</sup> Chap. xl. 23.

<sup>d</sup> Vid. Schultens' *Excerpta* from the *Arabian Anthologia*, p. 315. n.

<sup>e</sup> Pocock: *Specim. hist. Arab.* p. 343. *Togr.* p. 115.



5. Oft as these rounds of social joy expir'd,  
 The pious father holy rites requir'd:  
 By due ablutions cleans'd, the filial band  
 For solemn sacrifice around him stand;  
 When, rising with the morn, the priestly fire  
 Dispos'd th' atonement on the hallow'd fire.  
 For every child a costly victim blaz'd,  
 For every child the fervid pray'r he rais'd:  
 " Forgive my childrens sin, all-gracious Pow'r,  
 " If ought displeas'd thee in their mirthful hour:  
 " If some loose moment's gaiety of heart  
 " E'er said to piety and God, depart.

6. Now, on a day in heav'n, before the throne  
 Supreme th' angelic ministration shone,

Jehovah's

river Euphrates, was called *the east*. He remarks from Mr. Joseph Mede, that the Israelites learned this phraseology while they sojourn'd in Egypt<sup>1</sup>.

Ver. 5. *curst God in their hearts*] It shocks credulity, that this excellent father should conceive so gross a sentiment of his amiable children. He was only apprehensive, least, in the gaiety of a festival, they had let loose their minds from the restraints of religion. The word constantly signifies *to bless*<sup>2</sup>. It was the term of compliment between friends at their meeting, and at parting<sup>3</sup>: in the latter use of it, it answered, as Bp. Lowth observes, to our english phrase *fare you well*: and probably, like that, came to be used in a bad sense, for *renouncing an acquaintance*. This passage, therefore, might have been turned, *and have bidden farewell to (or renounced) God in their hearts*.

Ver. 6—12. *Now there was, &c.*] This is not history; but a piece of allegorical scenery, somewhat resembling the councils of the Gods in Homer.

The

<sup>1</sup> Letter to the author of the Divine Legation, p. 58.

<sup>2</sup> In I Kings xxi. 13. it is rendred to *blaspheme*: *Naboth did blaspheme* (renounce) *God and the king*: that is, he had spoken words which imported a renunciation both of his religion and his allegiance. See the note of Schultens on *Jeb.* i. 5.

<sup>3</sup> Gen. xlvii. 7, 10. II Sam. xix. 39.



- Jehovah's high-born sons: Among them stands  
 7. Satan, of whom the sovereign voice demands;  
 From which of my dominions art thou come?  
 From earth, he answer'd, licens'd there to roam:  
 Assiduous in my office, I have run  
 Through all its peopled climes from sun to sun.  
 8. Accuser, hast thou mark'd with hostile aim  
 My servant Job; on earth a matchless name,  
 Of blameless manners, with a soul sincere,  
 Evil his hate, and God alone his fear?  
 9. Th' accuser answer'd: Is the service free,  
 Rewarded with such ample hire by thee?  
 10. Is not himself, his house, his all, secur'd  
 From harm; within thy providence immur'd?  
 Prosper'd by thee, his wealth, increasing still,  
 Flows from a thousand springs in vale and hill.  
 11. Smite now his all, this seeming son of grace  
 Will, on my head, renounce thee to thy face.

12. Once

The noble instruction, which it veileth, is; that God governs the world by the instrumentality of second causes, that the evils of human life are under his direction, and that the afflictions of good men are appointed by him for the illustration of their virtue, and advancing, by that means, the honour of religion.

Ver. 6. *Satan*] Job himself, and the other human speakers in the poem, constantly represent his calamities as the immediate act of God. They, therefore, had no idea of this evil being, nor of his agency in human affairs: He is never once mentioned throughout the poem.

Ver. 7. *going, &c. walking, &c.*] These expressions mean, in the Hebrew idiom, vigilant execution of a ministry, or office. *Zeck. i. 10, 11.*

Ver. 11. *he will curse thee, &c.*] *he will renounce thee to thy face.* The phrase is stronger than in ver. 5. *curst God in their hearts.* It importeth here an utter and public renunciation of religion as a vain thing.

12. Once more Jehovah: Go, invade his all,  
 But at thy peril on his person fall.  
 Swift from the presence flew the Pow'r of spite,  
 And prone to earth precipitates his flight.
13. 'Twas now the birth-day of the elder son,  
 The kindred met, the banquet was begun.
14. When, lo, a servant, breathless, pale with fear,  
 Bare heavy tidings to the master's ear:  
 Thy asses graz'd, thy heifers turn'd the soil,
15. Sabeen robbers flew upon the spoil:  
 Thy faithful slaves lie slaughter'd on the plain,  
 I, only I, to bring the tale remain.
16. Him interrupt another's doleful cries:  
 The fire of God was darted from the skies,  
 The flocks and shepherds are consum'd. alone,  
 I, wretch, survive to make the mischief known.
17. A third; The Chaldees, in a triple band,  
 Have forc'd the camels to a foreign land.

I only

Ver. 13—19. *And there was, &c.*] The calamitous catastrophe described in these verses, is crowded with events so very extraordinary in their nature and coincidence; that, I confess, it hath more the air of parable than of matter of fact.

Ver. 17. *The Chaldeans*] Chaldea was, indeed, at a vast distance from the land of Edom. But these were a set of profligates, who followed the pilfering life of the wild Arabs: and like them, it is probable, they made excursions through the Arabian deserts; to any distance where there was any hope of plunder<sup>i</sup>. The Arabs esteemed it heroism to make long journeys over pathless solitudes, in quest of daring adventures<sup>k</sup>.

*fell*

<sup>i</sup> Let the learned reader see what is offered in the *Prælectiones* p. 417, towards solving this objection to placing Uz in the land of Edom.

<sup>k</sup> *Arab. Anthologia*, p. 397. n.

- I only from their cruel sword have fled,  
 To speak the loss and how the herdsman bled.
18. Worse message follow'd, follow'd close behind,  
 The bearer's look spoke horror in his mind:  
 Thy first-born son, his brethren, sisters—all  
 Were met, and feasting in his friendly hall:
19. When rushing from the wild, a wheeling blast  
 Full on the house all ways its fury cast:  
 Thy children smother'd in the ruin fell,  
 I only live the fatal blow to tell.
20. Then Job arose; and, father now no more,  
 He lopt his flowing hair, his robe he tore:  
 Prone to the dust he bow'd his rev'rent head,  
 And, worshipping, with humblest accent said:  
 Peace every murmur, naked into birth  
 I came, and naked shall return to earth.  
 The LORD in bounty gave, but gave in trust,  
 The LORD resumes; resuming, not unjust:

Giving,

*fell upon the camels*] The Arabs continued these practices in succeeding generations. The first poem in the *Arabian Anthologia*, published by the learned Schultens, turns upon the loss of ten camels; which the poet had sustained by an incursion of this kind.

Ver. 19. *from the wilderness*] Some desert eminently so called; most probably that deep sandy desert which lies between Egypt and Palestine, mentioned by Josephus and Arrian<sup>1</sup>. It was, therefore, a south wind which overthrew the house, where Job's children were feasting. *Zech. ix. 14. The Lord God . . . shall go with whirlwinds of the south.*

Ver. 20, 21. *and worshipped, &c.*] This was behaviour truly sublime; the noblest homage that could be paid by a reasonable being to his great Creator.

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<sup>1</sup> Vid. Reland's *Palestina*, vol. i. p. 59.

Giving, refusing, he is still the LORD,  
Still be the glories of his name ador'd.

21. Thus far the blameless man his ills sustain'd,  
Nor one complaint the ways of God arraign'd.

## CHAP.

## II.

Ver. 1. Again the sons of God his throne surround,  
Again th' accuser in the ranks was found.

- 2, 3. To him Jehovah: erring 'was thy aim,  
My servant Job is still a matchless name;  
Of blameless manners, with a soul sincere,  
Evil his hate, and God alone his fear.

His virtue stands, unmeriting he mourns,  
On thy own head thy calumny returns.

4. Satan reply'd; who that escapes to shore,  
Will, though his all be wreck'd, his loss deplore?

5. Smite but his *person* home, this son of grace  
Will, on my head, renounce thee to thy face.

6. God answer'd: lo I yield him to thy will;  
Licens'd to wound, at thy own peril kill.

7. Swift

Ver. 21. *In all this, &c.*] This remark, and the repetition of it chap. ii. 1, warneth us to expect a very different behaviour in the *poem*.

## C H A P. II.

Ver. 4. *skin for skin, &c.*] This proverbial form of speech might have, among the Hebrews, sufficient dignity for prose. But it appeared to me too humble for verse. I have, therefore, in my translation, changed it into another; which, I think, expresseth its meaning.

Ver. 5. *he will curse thee, &c.*] See the note ch. i. 11.



7. Swift from the presence went the Pow'r of spite,  
And prone to earth precipitates his flight.

Job instant felt the cruel foe, all o'er  
Smitten with boils and flung at every pore.

8. Down in the dust he sat, in humble sign  
Of sorrow passive to the will divine.

9. 'Twas then, the frail companion of his care  
Wounded his soul with words of wild despair:

What,

Ver. 7. *with fore boils*] This was one of the plagues, with which the Egyptians were smitten <sup>m</sup>. It was frequently the first stage of a leprosy <sup>n</sup>. According to the great Dr. Mead <sup>o</sup>, it was that species of leprosy, which had the name of Elephantiasis, *the elephant disease*; so called from its swelling the mouth, legs, and feet to an enormous size, although the body at the same time was emaciated. The very bones, he adds, are injured by it. The learned Michaelis <sup>p</sup> says "it is an universal ulcer; an exceedingly foul, painful, and nauseous distemper. Those who were affected by it, are said to have been weary of life, and to wish and hope for nothing so much as death: It made them impatient, passionate, discontented with every thing, wild and desperate."

Ver. 8. *a pot-shepard*] This was a part of the kitchen furniture, and an utensil of the hearth in those days of simplicity <sup>q</sup>. But the action, here described, seemed to me too low to be admitted into english heroic verse.

*he sat down among the ashes*] Sitting down on the hearth, and likewise sprinkling dust upon the head, were ancient rites of mourning <sup>r</sup>.

Ver. 9. *curse God, &c.*] The translation might have been *bid farewell to*, or *renounce*, *God*, &c. there will be, however, more poignancy in the speech, if  
we

<sup>m</sup> Exod. xi. 10, 11.

<sup>n</sup> Levit. xiii. 20.

<sup>o</sup> *Medica Sacra*, Stack's translation ch. i. p. 11. ii. 20.

<sup>p</sup> *Not in Lowthi Prælect.* p. 202, 203.

<sup>q</sup> Isaiah xxx. 14.

<sup>r</sup> Among the Hebrews, II Sam. xiii. 19. Isaiah lviii. 5. Jerem. vi. 26. These customs obtained also among the ancient Greeks: Odyss. vii. 153. xxiv. 315.

What, still a faint? go on; and cringing low  
Praise him once more, and feel his *mortal* blow.

10. Dost thou (he said, and cast a tender look  
While zeal deliver'd its severe rebuke,)  
Even thou thus rashly speak? in such a style,  
Let a blind paganism her gods revile.  
Jehovah's hand divides our portion still;  
Shall we embrace his good, and not his ill?

Thus far the patient man his lips restrain'd  
From sin, and firm in every shock remain'd.

11. Lamenting fame now hasten'd from his place  
Temanian Eliphaz, of Shuah's race  
Bildad, and Zophar of Naamah's line:  
These, guided by the voice of friendship, join;  
Then speedy to their suff'ring friend they go,  
To mingle tears, and mollify his woe.

#### 12. His

we retain here the proper meaning of the Hebrew term as in ch. i. 21, *bleſs God and die*; a severe sarcasm on those admirable words of devout adoration, *bleſſed be the name of the Lord*. The rashness of this poor distressed Lady cannot be altogether excused: But candour will make favourable allowances for the frailty of her sex, and the severity of her trial.

Ver. 10. *the fooliſh*] so the Hebrews styled idolaters, Pf. lxxiv. 18. The Heathens, when any misfortune befel them, were wont to revile their Gods: Thus, in Homer, Achilles and Menelaus blaspheme Jupiter<sup>s</sup>.

Ver. 11. *The Temanite*] The intimate friendship between Job and those three men implies, surely, vicinity of habitation. Teman, the residence of Eliphaz, was in the land of Edom<sup>t</sup>: the other two, therefore, dwelt, we may suppose, in that country, or in its neighbourhood.

<sup>s</sup> Il. i. 353. iii. 365.

<sup>t</sup> Jerem. xlix. 7.

12. His form now opens to their distant view,  
 But O how alien from the form they knew !  
 They sprinkled dust upon their heads, they rent  
 Their flowing vesture, and aloud lament.
13. Then seated near him on the ground, amaze  
 Fetter'd their tongues. For seven succeeding days,  
 With mourning rite, their visit they renew'd,  
 But silent still. They saw, his grief withstood  
 All lenient counsel; for his looks express'd  
 Torture, and huge affliction in his breast.

CHAP.  
 III.

- 1, 2. At length the suffering man, oppress'd with pain,  
 Pour'd out his anguish in lamenting strain:  
 And thus devoted to eternal shame  
 His natal day, whence all his sorrows came.

3. Perish

Ver. 13. *seven days and seven nights*] that is, a whole week; which was the customary space of time for mourning. Ecclesiast. xxii. 12. *Seven days do men mourn for him that is dead.* Compare Gen. L. 10.

C H A P. III<sup>u</sup>.

The poem opens with that kind of tragical distress, which is lofty in its conceptions and highly figurative in its language; which labours for the strongest images, and most energetic words; to express its feelings, and to spread over all objects around it its own gloominess and horror. A paroxysm of such violent grief vents itself in the following imprecations. The passion, however, subsides a little in the latter part of the speech, and flows in the soft complaining strain

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<sup>u</sup> See the beautiful observations on this chapter in Bp. Lowth's *Prælectiones*, p. 170—175, &c. Also, concerning the different styles of grief in its different degrees; p. 212, 213. of the same admirable book.



3. Perish the day my hapless years began!

Perish the night, which hail'd the new-born man!

4. Dark, total darkness, be that day; nor eye

Of God, all viewing from his throne on high,

Its

strain of elegy. This impotence of mind in Job, so inconsistent with his former firmness, may, I think, be accounted for, in part, from the influence of his disease: to which must be added, his not having obtained any abatement of his affliction, notwithstanding his submission; and his suspicion, from the silence of his three friends, that he was to expect no consolation from them.

Ver. 1. *his day*] his birth-day. here *day* denoteth a space of twenty-four hours: which, for the sake of amplification, is in the third verse divided into its constituent parts; *the day*, or time from sun-rise to sun-set, and *the night*, or time from sun-set to sun-rise again.

Ver. 3. *the day perish . . . and the night.*] The *day*, by being deprived of the light of the sun; the *night*, by losing the light of the moon and stars: to which circumstances he addeth others, to aggravate the horror.

*There is a man-child conceived*] He is speaking of the night of his *birth*: for he mentions the celebration of its anniversary, ver. 6. the version, therefore, should have been, *a man-child was conceived*<sup>w</sup>. The night of his birth discovered that his mother had been pregnant with a son. The birth of a son was one of the great occasions of festivity among the Arabs: the other two were; the birth of a foal of family, and the rising up of a poetical genius, in any of their tribes<sup>x</sup>.

Ver. 4. *regard it*] Our public version renders it *to care for*, in Deut. xi. 12. *A land which the Lord thy God careth for.*

God is here represented sitting on his throne in heaven, and surveying the universe; to see that all its movements be carried on according to the laws which he has established. Job wisheth that the day of his nativity may be rejected from the care of that providence, by which the constant vicissitudes of day and night are preserved.

*The light*] The sun. so the word signifies in Arabic<sup>y</sup>.

<sup>w</sup> חַיִּיל It appears, from Gen. iii. 16, that this word includes the whole period of pregnancy: It may denote here the termination of that period in *child-birth*, as in I Chron. iv. 17.

Some, perhaps, will chuse to adopt the reading which the LXX followed, *עֵינַי אֶרְאֶה אֶת הַבְּרִיאָה* *ecce, eis* behold a man child.

<sup>x</sup> Pocock. *Spec. Hist. Ar.* p. 16c, 337.

<sup>y</sup> Lockman. *Fab. Sol et Ventus.*

Its revolution heed: nor orient beam  
Revisit, gladd'ning with its golden stream.

5. Let Death possess it with his dreary shade,  
Let storm and thund'ring cloud its heav'n invade:  
Let boding signs, from all the quarter'd sphere,  
Trouble its brow, and terrify the year.
6. That night let darkness in his realm replace;  
Erase it from the rolls of time, erase.
7. All through that lonesome night may silence reign,  
Nor joy intrude, nor joy-awak'ning strain.

8. Curse

Ver. 5. *stain it*] in the margin, *challenge it*<sup>z</sup>; as its property.

*the blackness<sup>a</sup> of the day*] Whatever can be imagined most dismal to make a day terrible and abhorred; such as destructive storms, lightnings, thundrings, portents, &c. is, I conceive, comprehended in this phrase.

Ver. 6. *darkness*] It is a different word in the hebrew from *darkness* in the foregoing verse. We translate it chap. x. 22. *darkness it self*. It there denoteth the utter exclusion of every particle of light.

*let it not be joined unto*] The marginal version, *let it not rejoice among*<sup>b</sup>, has an equal claim, is more poetical, and raises the anniversary of his birth to the dignity of a public festival: an honour from which he now wisheth it may for ever be degraded.

Ver. 7. *solitary, &c.*] That is, let none assemble, to converse, or to rejoice, in that night. The Arabs had their meetings for conversation in the night<sup>c</sup>: and among the eastern nations, in general, the night was devoted to festivity<sup>d</sup>: It is so still among the Moors in Barbary<sup>e</sup>.

But

<sup>z</sup> ΑΥΤΟΠΑΙΣΧΙΣΤΟΝ αὐτοῦ, Theodot. Symmachus turns it by a still stronger word, αὐτοστυγιστὴν αὐτοῦ *let it redeem it in right of consanguinity*.

<sup>a</sup> כְּבִירֵי *triflitæ maximæ*; an augmentative noun subst. from the verb כָּבַר, in Syriac, *triflis fuit*: as סְנִיר *a very cloudy, rainy day*, from סָנַר, *to shut up*. In the Syriac Testament, Matt. xvi. 3. כְּבִירֵי אֵת *triflé* is the translation of στυγῶν *lowering*.

<sup>b</sup> יָרַח from הִרְיָה *to rejoice*.

<sup>c</sup> Pocock. in *carm. Togr.* p. 106.

<sup>d</sup> Matt. xxv. 1, &c.

<sup>e</sup> Shaw's *Travels*, p. 203. 4to.

8. Curse ye that night in horror-moving rhyme,  
 All ye, whose proverbs execrate the time  
 When wretches, by disastrous chance misled,  
 Rouse fierce Leviathan from his oozy bed.
9. Starless and deep eclipse its twilight be,  
 Still may it pine one glimm'ring ray to see:

But

But Mr. Heath, following the learned Schultens, translates this member of the verse; *Lo, that night may it be fruitless*<sup>1</sup>, that is, Let there be no births in that night: a sentiment full of horror, but withal sublime; not too outrageous for *the speeches of one who was desperate*<sup>2</sup>; perfectly answering the expectation raised by the signal of attention, *Lo*, and corresponding well to the festivity<sup>3</sup> mentioned in the latter clause.

That night be childless; let no human birth  
 Break the sad silence with the voice of mirth.

Ver. 8. *their mourning*] In the margin, *leviathan*.

*Let them curse it, that curse the day  
 Of those who shall awake*<sup>1</sup> *leviathan*.

To *stir up*, or *awake*, Leviathan<sup>2</sup>, is represented chap. xli. 8—10. to be inevitable destruction: It was natural to mention such a terrible casualty, in the strongest terms of abhorrence; and to lament those who so miserably perished, with most bitter imprecations on the disastrous day. Job here calleth for the assistance of such language, to execrate the fatal night of his nativity.

Ver. 9. *Let the stars, &c.*] Either those whose aid he had just invoked, are introduced uttering these execrations; as Schultens supposes: or Job himself borroweth their style and manner.

<sup>1</sup> *galmūd*. It signifies in Arabic, a *smooth, flinty* rock: and is used, metaphorically, of flocks and camels which are become barren through age. *Schultens*.

<sup>2</sup> Ch. vi. 26.

<sup>3</sup> The Arabians celebrated the birth of their male children with feasts, dances, and songs. *Pococke. Spec. Hist. Ar.* p. 160.

<sup>1</sup> עֲתִידִים עֲרָר, a periphrasis of the future tense, in the Syriac idiom. Vid. Schaaf's *Lex. Syr.* p. 441. In prose, indeed, the preposition ל is prefixed to the infinitive mood in this phrase; but was omitted by our author, probably, for the sake of the metre.

<sup>2</sup> Most probably the Crocodile. See the notes on Chap. xli.



- But see no glimm'ring ray, nor morn's fair eye,  
 Half-op'ning, twinkle on its fadden'd sky.
10. That guilty night fulfill'd my mother's throe,  
 And gave me being but to give me woe.
11. Ah! why not bury'd in the womb? or why  
 Not favour'd, recent from the womb, to die?
12. Why did the midwife-knee the birth receive?  
 Or the full pap its fatal nurture give?
13. Else I had lain, at ease, in sleep profound,  
 In peaceful chambers of the cavern'd ground,

And

Ver. 10. *it shut not up, &c.*] Nothing could shew the distracted state of his mind more forcibly, than such a sentiment as this: His distress had overset reason.

Ver. 11, 12. *Why, &c.*] The pathos in these interrogations very much resembles the distress, which is described in so natural and moving a manner in *Oedipus Tyrannus*:

ἰω Κιθαιρων, &c.

Ver. 1404, &c.

Ah! why, Cithæron, did thy shades receive  
 Me, or, receiving, not forthwith destroy?  
 That I had never in the walks of men  
 Appear'd; the hapless progeny of man.  
 O Polybus, O Corinth, &c.

Ver. 11. *from the womb] in the womb*<sup>1</sup>. Jerem. xx. 17. *Because he slew me not in the womb; that my mother might have been my grave, &c.*

Ver. 13. *For now I should have been still, &c.*] He feels himself miserable: Is it strange, he should wish to be out of misery? Can the clearest hopes of future happiness extinguish these natural desires in the best of men? Death appeared to him his only deliverance: Is it strange that he should passionately long for that deliverance? that he should speak of it with transport? and dwell upon the idea of this negative happiness?

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<sup>1</sup> LXX. ἐν κοιλίᾳ.

14. And sweetly rested; with a princely train,  
 Whose burial mansions load the desert plain,  
 15. Vain works of Kings! and fill'd with wealth as vain!  
 16. Or like th' abortive, I had ne'er begun;  
 Or, not less happy, ne'er beheld the fun.  
 The still-born infant's lot had been my own,  
 A nameless being, and a grave unknown.  
 17. O land desir'd! where tyrants scourge no more,  
 Where chiefs repose, and statesmens toils are o'er:  
 18. The captive's home, who, slumb'ring on his clod,  
 Hears not the cruel voice nor sounding rod.

19. There

Ver. 14, &c. *With kings, &c.*] This beautiful panegyric, on the grave, contains a fine oblique satire on ambition and avarice.

*counsellors of the earth*] This is but another appellation for a sovereign, or supreme magistrate; Isaiah ix. 6.

*desolate places*] sepulchral Grottos<sup>m</sup>; such as those superb monuments of the kings of Thebes<sup>n</sup>, which Bp. Pococke saw: Or the famous pyramids, some of which were, probably, older than the times of Job<sup>o</sup>

*who filled their houses, &c.*] their sepulchral mansions. Is. xiv. 18. *All the kings of the nations lie in glory, every one in his own house.* The sepulchres of the kings of Judah had great treasure deposited in them<sup>p</sup>;

Ver. 16. *as an hidden, &c.*] This refers to the first of the two wishes ver. 11. *why died I not in the womb?*

Ver. 17. *the wicked*] let it be observed once for all, that *the wicked* and *the oppressor* are, in this book, terms of the same import. chap. xv. 20.

Ver. 18. *the oppressor*] *the task master*<sup>q</sup>. The account given us of the treatment of the christian slaves in Mequinez, is a lively comment on this passage:  
 " Their

<sup>m</sup> Prælectiones, p. 87. n.

<sup>n</sup> They are cut in the rocky mountains, on the west side of the Nile; over against Carnack, the ancient Thebes. *Description of the East.* vol. i. 97, &c.

<sup>o</sup> Greaves on the Pyramids. p. 41.

<sup>p</sup> Whiston's *Josephus.* vol. i. 517.

<sup>q</sup> Or *driver.* chap. xxxix. 7.

19. There great and small are undistinguish'd mould,  
And there the slave's among the free inroll'd.

20. Why o'er the wretched must the day-star roll,  
Who nauseate life in bitterness of soul?

21. Who wait the coming of the king of fears,  
Who seek the ruthless dart his hand uprears,  
Impatient seek; as greedy misers toil  
For treasure bury'd in the rocky soil?

22. And when the grave appears, with sparkling eyes  
Spring and in rapture seize the blissful prize.

23. Why

“ Their respective guardians, or task-masters, deliver them over at night, as  
“ so many sheep, to another; who is appointed to take charge of all: who se-  
“ cures them in one house till next morning, and then they hear the doleful  
“ echo of *come out to work.*”<sup>r</sup>

Ver. 20. *Wherefore, &c.*] These inquisitive expostulations are the beginning of that striving with his Maker, which increases to great boldness in the progress of the poem.

Ver. 21, 22. *Which long for death, &c.*] The utmost power of eloquence is here exerted; to give us an adequate idea of the distress of the speaker: five different words, rising one above the other in significancy, are employed; to express how welcome death would be to him. He even falls into a rapture at the thought of a dissolution, which fills every human breast with horror. The image from avaricious men, in search of hidden treasure, is astonishingly great.

<sup>r</sup> Account of South-West Barbary. p. 115.

<sup>s</sup> (1) *חָכַבָּה*, *long for*; it denoteth the continuance of desire under delays of the desired good. Hab. ii. 3.

(2) *חָפַר* *dig for*; it signifies eager persevering activity to obtain what we desire.

(3) *שָׂמַח* *to rejoice*: this word importeth a pleasure that has no trouble mixed with it, being a metaphor from a smooth reed.

(4) *גִּיל*, *joy*, expressing itself by leaping; or rather dancing in a ring, after the eastern mode.

(5) *הִתְנַחֵץ*, *to be in rapture*: it is used for the vivacity and sparkling appearance of the eye, caused by an excessive flow of spirits, in the war-horse. ch. xxxix. 21. See the Comment. of *Schultens*.

23. Why must I breathe, who see no gleam of light ;  
 Whom God environs with despair's black night ?
24. My daily meal but deepens all my groans,  
 And like the bursting sluice I pour my moans.
25. Ah boding fears ! I suffer'd what I fear'd ;  
 Soon as divin'd, the dreaded ill appear'd :  
 Still trembling, fuff'ring, I'm allow'd to know  
 No ease from terror, nor one pause in woe.

CHAP.

Ver. 23. *Whose way is hid*] by *his way* he means his present condition<sup>a</sup>: which he compares to that of a man, who is shut up in a strong and dark prison<sup>b</sup>; out of which there is no possibility of escape. He could neither see the reason why God had cast him into this deplorable situation, nor any probability of his deliverance from it.

Ver. 24. *before I eat*] It is in the hebrew, *before*<sup>c</sup> (in the presence of) *my meat*. The sight of his food renewed his distress; because it was the means of prolonging a miserable life: or because, as Mr. Peters ingeniously conjectures, it brought to his remembrance those happy hours when *his children were about him*<sup>d</sup>.

Ver. 25, 26. *For the thing which I greatly feared, &c.*] The expressions are much too strong to represent the state of his mind in his prosperity: He was under no apprehensions of a calamitous change; *Then I said, I shall die in my nest*<sup>e</sup>. But upon the sudden destruction of his fortunes and family, he presaged, no doubt, some evil to his person: when that *thing which he feared, came upon him*<sup>f</sup>: his alarms, no question, were increased: he dreaded some new blow. at this very time, it is likely, he apprehended an addition to his afflictions from the unkindness of his friends.

Ver. 26. *I was not, &c.*] Mr. Heath's translation is, I think, more just to the meaning of the sacred poet: *I have no more ease, my tranquillity is clean gone, neither have I any more rest: but terror cometh.*

<sup>a</sup> Isaiah xl. 27.<sup>b</sup> Lamentat. iii. 7, 9.<sup>c</sup> לפני coram. Vid. Noldium.<sup>d</sup> Chap. xxix. 5.<sup>e</sup> Chap. xxix. 18.<sup>f</sup> Chap. ii. 7.



## CHAP.

## IV.

- 1, 2. The Temanite reply'd: To speak our sense  
 Shall we presume, and hazard the offence?  
 But whom can silence hold, or doubt suspend,  
 To truth unfaithful or displease a friend?
- 3, 4. Not such the strain, when grief attentive hung  
 On the wise lessons of thy pow'rful tongue:  
 Affliction's palsy'd arm was strung by thee,  
 The tottering step confirm'd and feeble knee:  
 What numbers, in the conflict half subdu'd,  
 Arouz'd to courage, strong in patience stood!
5. Now touch'd thyself, and thine the suffering part,  
 Maz'd and unmann'd thou faintest with the smart.

6. Should

## C H A P. IV.

The overthrow of Job, so nearly resembling the judgements of God on some notoriously wicked men, had raised in the minds of his three friends a suspicion of his moral character: His intemperate complaint strengthened their suspicion. The following reply kindles a flame of controversy, which spreadeth through the far greater portion of the poem. That part of the dispute, on the ways of God, in which *he* and *they* are engaged; is the means employed by the poet to work up his discontent to its highest pitch: The other part, managed singly by Elihu, is contrived to remove the embarrassment, and to prepare him for submission. Both parts carry on the design of the poem; which is first to expose, and then to cure that discontent.

This address of Eliphaz has the appearance of friendship. But several strokes, and the tenor of the whole, too plainly shew, that he supposed the afflictions of his friend to be punishment of preceding guilt.

There is an air of majesty and authority in the eloquence of this speaker, which, I think, clearly distinguisheth his manner from that of Bildad and Zophar.

6. Should not thy piety, beneath the rod,  
 Inspire a noble confidence in God?  
 And conscious virtue, by its glorious pow'r,  
 Fill thee with prospect of salvation's hour?
7. A just man perish? innocence o'erthrown?  
 Name the strange instance; in what climate known?
8. But sinners thus, if I these eyes believe,  
 Fit harvest of the crimes they sow receive.

9. A

Ver. 6. *Is not this, &c.*] The original is a period divided into two members, and may be translated thus;

*Should not thy piety<sup>z</sup> be thy confidence<sup>a</sup>?*

*And<sup>b</sup> the uprightness of thy ways, thy hope?*

The words may be construed a friendly admonition to recollect his religious principles, and to support himself by the clearness of his conscience. On the other hand, they may import that no good man would fall into *despair* under affliction, as he had done. There is an appearance of art in this ambiguity.

Ver. 7, 8. *who ever perished, &c.*] Those expressions, also, may be understood as a consolatory argument; to confirm the hope which conscious integrity should inspire. "Good men are sometimes chastised severely for their faults, but not destroyed: calamities which end in *destruction*, are the portion of the wicked only<sup>c</sup>." On the other hand, his meaning might be; "calamities like yours being the lot of wicked men only, some wickedness of yours must needs have brought these calamities upon you." here then we have another instance of artful ambiguity.

Ver. 8. *They that plow<sup>d</sup>, &c.*] This general proverbial maxim is applied in particular to *oppressors*; in Prov. xxii. 8. *He that soweth iniquity shall reap vanity* (misery) *and the rod of his anger shall fail.*

<sup>z</sup> In the Hebrew, *thy fear*: which signifies the *fear of God*, or piety; chap. xv. 4.

<sup>a</sup> בְּיָדָא. it is used for *confidence in God*, Ps. lxxviii. 7.

<sup>b</sup> The construction in the original is embarrassed by the dislocation of the ו, *and*: place it at the beginning of the sentence; all then becomes clear. See a like dislocation of וְ for in Psal. cxxviii. 2.

<sup>c</sup> Prov. xxiv. 16. Ps. cxi. 11.

<sup>d</sup> Ατρεσ αρειζ βατατον εκκαριζεται, *The plowed field of sin produceth death.* Æschylus, Septem. c. Theb. v. 607.

9. A furious storm, th' Almighty's angry breath,  
 Rush'd down, and smote them with enormous death.  
 10. At once was still'd the rav'ning lion's roar,  
 The fierce black lion's growl was heard no more:  
 One blow disarm'd the weaned lion's jaw,  
 11. The strong stout lion mourn'd his famish'd maw,  
 And perish'd: The mad lioness was slain,  
 Her whelps were scatter'd o'er the sandy plain.

12. But

Ver. 9. *By the blast, &c.*] Destruction, sudden, terrible, and visibly from God, is here represented by the image of a furious tempest.

Ver. 10. *The roaring, &c.*] His own deserts furnished him with these apt emblems of oppression, in its various kinds and degrees of power and rapacity. But wherefore does he single out this particular species of wickedness; and represent the vengeance it had brought on some great tyrannical families, well known to himself? Is not this more than an obscure hint, that he suspected his friend to have committed crimes of this sort; and to be now in imminent danger of perishing by them?

*the fierce lion*] *the black lion*: so Bochart translates it, according to the import of the hebrew word<sup>c</sup>. Oppian tells us, he himself saw lions of this colour: and Pliny assures us, there were lions of this sort in Syria.

Ver. 11. *The old lion*] *The stout lion*. The name in the original<sup>d</sup> denoteth a lion of extraordinary strength. It is the same word that is used, Prov. xxx. 30. *A lion which is strongest among beasts*. In one of the poems in the *Arabian Anthologia*<sup>e</sup> it is styled a fierce lion: "We attacked them with the impetuosity of a *lion*<sup>h</sup>, even the fierce lion."

*The stout lion's whelps*] *The whelps of the lioness*<sup>i</sup>. It is plainly the same word which Ezekiel employs chap. xix. 2. *What is thy mother? a lioness*<sup>k</sup>: — *she nourishes her whelps, &c.*

<sup>c</sup> שחור for the Syriac שחור *black*. Hieroz. p. i. 718.

<sup>d</sup> *Laiſh*.

<sup>e</sup> Published by the learned Schultens, in his edition of Erpenius' *Arabic Grammar*; p. 321.

<sup>h</sup> *Laiſh*.

<sup>i</sup> לבית.

<sup>k</sup> לבית. The points which the Masorites have affixed to it in that passage of Ezekiel, to make it the feminine gender, is contrary, as Bochart observes, to grammatical analogy: for if לבית had a feminine form, it must be, לביתא; as נביא *a prophet*, נביאה *a prophetess*. Hieroz. p. i. 719.

12. But hear the word divine, to me convey'd,  
Than pearls more precious, in the midnight shade;  
13. Amidst th' emotions which from visions rise,  
When more than nature's sleep seals human eyes.  
14. Fear seiz'd my soul, the hand of horror strook  
My shudd'ring flesh and every member shook.  
15. For a strong wind with rushing fury pass'd  
So near, so loud, blast whirling after blast,  
That my hair started at each stiff'ning pore,  
16. And stood erect. At once the wild uproar

Was

Ver. 12—16.] This vision, or supernatural dream, is introduced with wonderful solemnity: The darkness of the night, the horror, the whirlwind, the sudden stillness, the burst of glory, and the awful voice are circumstances, which of themselves, and by the order of their succession, have a powerful effect on the imagination of the reader.

Ver. 12. *a thing*] In the hebrew, *a word*, that is a divine revelation; Jer. xviii. 18. *The law shall not perish from the priest—nor the word from the prophet. a little thereof*] *precious instruction*<sup>1</sup> from it.

Ver. 13. *In thoughts from the visions, &c.*] The original means such thoughts as cast the mind into astonishment<sup>m</sup>; produced by the awful circumstances usually attending a divine vision.

Ver. 15. *a spirit*] *a wind*; or, according to the Chaldee Interpreter, *a whirlwind*. Chap. xxx. 15. II Sam. xxii. 11. II. xxxii. 2. This word when used absolutely as here, never means, that I can find, a *good angel*; nor yet an *evil spirit*, except in I Kings xxii. 21. II Chron. xviii. 20.

<sup>1</sup> *Shemets*. the LXX render it *ἐξαισια*, *extraordinary things*. The learned Schultens hath shewn, that in Arabic it signifies *a string of pearls*; and, metaphorically, *a series of instructive sentences*.

<sup>m</sup> *שׁוֹמְמִים*. Aquila translates it *παράλλογας*, *abalienationes*; a state of mind wherein a man loseth the possession of himself.



- Was hush'd; a Presence burst upon my sight  
 (I saw no shape) in majesty of light:  
 Voice follow'd, and celestial accents broke,  
 Which in these terms their awful dictates spoke:
17. "Is God arraign'd? absolv'd man's sinful dust?  
 "Less pure his maker? and his judge less just?"
18. "Lo he discerns, discern'd by him alone,  
 "Spots in the sanctities around his throne:

"Nor

Ver. 16. *It stood still, &c.*] The translation I apprehend should be; *On a sudden a glorious appearance<sup>n</sup> presented itself<sup>o</sup> before mine eyes; but I discerned not the form thereof*: that is, he could not perceive that the appearance had any determinate shape: it was, probably, *a cloud of light*.

Ver. 17. *Shall mortal man, &c.*] The important instructions conveyed in this divine vision are; the absolute rectitude of God, the exceeding imperfection of human virtue, and the impiety of arraigning the justice of his moral government.

*more just, &c.*] The manifest design of Eliphaz, in relating this vision, was, to fix a divine censure on the latter part of Job's speech; and to warn him against falling into such querulous language any more: since all complaint supposeth, that the complainant thinks himself injured by the party of whom he complaineth.

Ver. 18. *He put no trust, &c.*] One of the Greek interpreters turns it, *there is instability<sup>p</sup> in his servants*: his angelic ministers are not absolutely perfect.

be

<sup>n</sup> *Temúnah*. The verb in Arabic signifies, among other things, *to represent*, or act as substitute of, *another*; Castell. Lex. Heptag. The noun is used, Numb. xii. 8. for some glorious visible representation of God: we there render it, *similitude*; but the Septuagint, *δοξα* glory. See also Pf. xvii. 15.

<sup>o</sup> יַעֲבֹד *stetit*, suddenly presented itself. Horace uses *stetit* in the same manner.

———— dexter stetit —————

Sat. ii. 3. v. 38.

*As I was about to jump into the river, to drown myself, the philosopher Stertinius suddenly presented himself at my right hand.*

<sup>p</sup> Ἀἰετῶντες, Symmachus.

- “ Nor trusts his noble ministers of flame,  
 “ To yield him service unalloy’d with blame.  
 19. “ Yet, innocent of blame shall *man* be found?  
 “ Tenants of clay and reptiles of the ground?  
 20. “ Crush’d like the moth, these beings of a day  
 “ With unregarded waste are swept away:  
 21. “ Their honours perish, and themselves descend  
 “ Fools to the grave and thoughtless of their end.

CHAP.

*he chargeth, &c.] in his angels he observeth<sup>a</sup> failure<sup>c</sup>: How much more<sup>c</sup> in them that dwell in houses of clay, &c.*

Ver. 19. *before the moth] like<sup>c</sup> a moth.* They are as easily crushed, as that feeble and contemptible insect.

Ver. 20. *From morning to evening] They are cut off within the compass of one day: A morning and evening are the boundaries of human life. In the first ages of the world, as Mr. Pope observes, there were no other distinctions of time but by the light and darkness; and the whole day was included in the general terms of the evening and morning. note on Il. xi. 119. see Gen. i. 5.*

*they perish for ever] they disappear<sup>c</sup> for ever from the world.*

*without any regarding it] The destruction of mankind by death is not minded, or regarded, by the rest of the creation. This is only a rhetorical way of representing, how insignificant a creature man is; compared with the higher orders of beings.*

<sup>a</sup> *Jasim, LXX. επινοει he noticeth.* Our translators render it *to regard*, or notice, v. 20.

<sup>b</sup> *הוֹלָה* the LXX render it *σχιζοντι something wrong.* Schultens proves from the Arabic, that it denoteth *slip* or *failure*. The expression is much too faint for the crime of the angels who sinned and fell from their first estate. Nothing more seems to be meant than the imperfection of the most exalted spirits, in comparison with the infinite perfection of the Deity.

<sup>c</sup> *ὡς μολυσμα, Symmachus. quanto magis, Vulg.*

<sup>d</sup> *לפני inslar.* Vid. Noldium, p. 533.

<sup>e</sup> *Abad. they are missing, or lost. Deut. xxii. 3. which he hath lost and thou hast found: Job. vi. 18. they (the brooks) go into air, and disappear.*



## CHAP.

## V.

Ver. 1. Be, now, complainant, the defendant see.

Which angel will espouse thy daring plea?

2. Learn, learn that misery is the mulct of sin,

In mens own bosoms all their woes begin:

Revenge, or envy, hurries fools along,

Pursu'd by death, to cruelty and wrong.

3. Such

## C H A P. V.

Ver. 1. *Call, &c.] call now, verily* <sup>u</sup> *there is one who will answer thee.* The learned Schultens is the first, if I mistake not, who observed, that *call* and *answer* are here law-terms; the former denoting the action of the complainant, the other the part of the defendant, as in chap. ix. 16. xiii. 22.

Eliphaz considered the complaints of his friend as an arraignment of providence. He now ironically bids him renew the charge, and referreth him to the foregoing vision for an answer.

*to which of the saints, &c.] To which of the holy beings, &c.* that is, the angels<sup>x</sup>. Those exalted spirits know themselves to be fallible: which of them, therefore, will countenance thee, in justifying thy self and complaining against God?

Ver. 2—7. *For wrath, &c.]* He resumes his position, that men *reap what they sow*: their sufferings are the fruit of their own criminal passions<sup>y</sup>. He produceth another example in support of this principle: and traceth up the matter to its source in a fixed law of providence, which hath ordained natural evil to be the punishment of moral. Observe, by what cautious gradations this speaker opens his uncharitable judgement of the case of his friend.

*the foolish man—the silly one]* These are terms, in scripture, for impious and wicked men<sup>z</sup> marking them as persons of a stupid understanding and seduced by

<sup>u</sup> *וְאֵלֶּיךָ* *verily.* So this particle frequently signifies, as Schultens hath abundantly proved. Vid. Comment. p. 124.

<sup>x</sup> *קִרְיָאִים* See Daniel iv. 17.

<sup>y</sup> Prov. i. 31, 32.

<sup>z</sup> Prov. i. 7, 32.

3. Such I have seen with rooted verdure tow'r,  
I curs'd his beauty in its prosp'ring hour :
4. The curse came sudden, o'er his Eden spread,  
Crush'd by the public hand his children bled :
5. Himself, a loaden fruit tree, fenc'd around  
With pow'r's thick terrors in oppression's ground,  
Was plunder'd: for the thievish desert pour'd  
Her famish'd vagrants, and his wealth devour'd.

6. Think

by their corrupt passions. The first, *foolish*, is applied by the prophet Zachariah to an oppressive ruler, chap. xi. 15, 16.

*wrath—envy*] These passions are specified, because these are two principal sources of injustice and cruelty <sup>b</sup>.

Ver. 3. *I cursed<sup>c</sup> his habitation*] I marked it as devoted to destruction. he describeth the tragical ruin of this wicked man's family and fortunes in the following fourth and fifth verses.

Ver. 4. *They are crushed in the gate*] The senate-house, which was also the court of judicature, was over or near the gate of the city <sup>d</sup>. he glances, no doubt, at the tragical end of Job's children: though, somewhat to cover his meaning, he speaks of being cut off by *human* justice.

*there is none to deliver*] This phrase denoteth a calamity which is inevitable: it is particularly applied to the judgements of God <sup>e</sup>; and is equivalent to that good old saying of Homer,

—Θεοθεν δ' οὐκ ἐστ' ἀλυσσάμενα

Odys. π. 47.

*There is no escaping from God.*

Ver. 5. *Whose harvest, &c.*] He had compared the oppressive man of power to a tree, olive or palm, *striking root*, ver. 3. he now takes up the image again, and extends it; representing the destruction of his wealth, by the wild Arabs pillaging

<sup>b</sup> Gen. xxxvii. 11, 20, 28. I Sam xxii. 17—19. I Kings, xxi. Pf. cvi. 16—18.

<sup>c</sup> צִנַּן Ezra viii. 20. *All of them were marked out by name.* See also Amos vi. 1. Mr. Heath.

<sup>d</sup> Job xxix. ver. 7, &c. xxxi. 21. Prov. xxii. 22.

<sup>e</sup> Pf. vii. 2. l. 22.

6. Think not these changes from the dust arise,  
Nor seek their origin below the skies:

7. Man is to sorrow born, if man offend,  
As surely as the fiery flames ascend.

8. Instead

pillaging this guarded tree of all its fruit. the harvest of a tree is its ripened fruit<sup>c</sup>. he has his eye, I suppose, on the incursions of the Sabeans and Chaldeans related chap. i. 14—17.

*the thorns*] the hedge of thorns representeth the means of security and defence, with which power is armed.

*The robber*<sup>f</sup>] The thievish inhabitants of the deserts: These pilfering Arabs not only robbed the husbandman of his seed-corn, and made depredations on the fields of ripe corn, but they likewise treated the fruit trees in the same manner; stripping the vines, for instance, of their grapes, when they are ripe. See an ingenious book, intitled, *Observations on divers passages of Scripture*, &c.

Ver. 6. *Although affliction*, &c.] *Verily affliction*, &c. Neither the afflictions of human life in general, nor the special calamities mentioned in the foregoing verse, spring from chance, or meer human agency; but from an established rule of the divine government; as it follows in the 7th verse.

Ver. 7. *Let man*, &c.] *For man*, &c. The train of the discourse obliges us, I think, to understand his meaning to be; that men are born under a law, which subjects them to sorrow as soon as they become transgressors. Bp. Patrick's paraphrase of this verse is very concise and expressive: "Who (God) hath made it as natural to man to suffer (having offended him) as it is for the sparks to fly upward."

*The sparks*<sup>g</sup>] see the note <sup>g</sup> below.

<sup>c</sup> Job xiv. 9. *it will bud and bring forth an harvest* (of boughs, leaves, and fruit) *like a young plant*. קִצְרִי is the bough of a fruit-tree laden with fruit. Ps. lxxx. 9, 12.

<sup>f</sup> צִמְצִים The Chaldee also renders it *robbers*. In Arabic, زَمَم in the 10th conj. is *oppressed fruit*; the verb زَمَم signifies *to lay hands upon a person's whole substance*. Vid. Castell: *Lex. Hept.*

<sup>g</sup> בְּנֵי רֶשֶׁף In the other places of Scripture, where רֶשֶׁף occurs in the sense of *fire*, it denoteth *lightning*: the בְּנֵי רֶשֶׁף the *children of lightning* should, therefore, mean *its flashes*. but here they are said *to fly upward*; which cannot agree to lightning, as Mr. Peters hath observed. Most probably, therefore, the word was applied to any other flame.

8. Instead of murmur, with repenting tear  
I'd leave my cause in God's all-gracious ear :
9. Whose acts are great, stupendous, and renown'd,  
Which no thought fathoms and no numbers bound :
10. Who, pouring on the fields his genial rain,  
Turns a burnt desert into foodful plain :
11. Who lifts the lowly, from their dust, on high,  
And changes into song the mourner's sigh.
12. But vast disturbance on the plots he flings  
Of shrewd ambition, and to nothing brings
13. Its deep-laid policy : He oft has caught  
The wily in the wiles themselves have wrought ;

And

Ver. 8—16. *I would seek unto God, &c.*] Having proved, as he imagined, that the sufferings of his friend were the just punishment of his guilt; he now recommends to him submissive application to God for deliverance. To rouse him out of his despair, and at the same time fix the conviction that his downfall was caused by his sins, he sets before him, in one blended view, the astonishing operations of divine providence ;

Ut redeat miseris, abeat fortuna superbis.

*Hor.*

*To raise the wretched, and pull down the proud.*

*Roscommon.*

Ver. 10. *Who giveth rain, &c.*] “ In those hot climates the spring is of short duration : All summer the earth is without rain : every thing is burnt up, and the fields are turned into a desert. But when the autumnal rains fall, a few plentiful showers produce a sudden resurrection of vegetable nature ; the pastures are cloathed again with grafs, the trees are covered with green leaves, and all things assume a fresh and delightful aspect.” Eliphaz here alludeth, I imagine, to such a great and beautiful operation of providence ; as a fitting emblem of its effecting a like wonderful transirion, from a condition of despairing affliction to a state of prosperity and joy.

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<sup>b</sup> Dr. Russel's *natural history of Aleppo*. p. 13, 14.



And winding craft, entangled unaware,  
Is driven to stark confusion and despair:

14. They stumble in high noon, and feel their way  
Through perplex'd darkness, in the blaze of day.
15. Thus innocence he saves from murd'rous wrong,  
The weak thus rescues from the fierce and strong:
16. Thus hope to sorrow comes; and, dumb with shame,  
Impiety no more blasphemes his name.
17. From Heav'n's rebuke what heav'nly blessings flow!  
Happy who scorn not the reforming blow:
18. O scorn not thou; the same kind wounding hand  
Its balm infuses, and applies its band.
19. Then ills on ills about thy path may swell;  
In vain! his arm will every ill repel.
20. In famine fulness shall thy table cheer,  
And war, wide-wasting, shake his harmless spear.
21. Rages the tongue of slander? undismay'd,  
Walk thou in covert of Almighty shade.

22. When

Ver. 16. *Iniquity stoppeth*, &c.] Such examples of the justice and goodness of providence silence the objections of infidels, and the murmurs of all complainants.

Ver. 17—26. *Happy is the man*, &c.] As a further motive to repentance, he represents afflictions as divine remedies; and displays the blessings they procure to those who are reformed. But the description is too high for the usual course of things: The singular care of providence over the Abrahamic family seems to be the original, from which this beautiful picture of felicity was copied.

Ver. 21. *destruction*<sup>1</sup>] ruin by calumny or false accusation; as appears from its connection with the scourge of the tongue. See Ezek. xlv. 9.

22. When beasts of mischief prowl, with smile behold  
Thy clust'ring vineyard and thy crowded fold.
23. Thy foot shall be in covenant with the stone,  
And furious dragons thy dominion own.
24. Know further; peace thy household reign shall bless,  
And all thy councils crown thee with success.
25. Know also, that thy long-extending race  
Shall multiply as grafs before thy face:

26. And

Ver. 22. *destruction*<sup>k</sup>] *desolation*, by the incursions of lawless men and wild beasts. See Levit. xxvi. 22. Jer. v. 6. Ezek. xiv. 15. Pf. lxxx. 13.

*famine*<sup>l</sup>] extreme poverty, the effect of the incursions and depredations abovementioned. Accordingly it follows, *neither shalt thou be afraid of the beasts of the earth*. Hof. ii. 12, 18.

Ver. 23. *in league with the stones, &c.*] This sublime figure of speech may import protection in travelling. The sandals, which they wore, were a very slight guard to the feet, in the rough and stony ways of their mountains. compare Pf. xci. 11, 12.

*the beasts of the field*] In the foregoing verse he assures security to his vineyards, &c. from the depredations of noxious animals: here he engages for the security of his person; particularly from the various kinds of serpents, which infested the deserts of Arabia and rendered travelling dangerous. Deut. viii. 15. Pf. xci. 13. Gen. iii. 1.

Ver. 24. *shall not sin*] *shall not miscarry*<sup>m</sup>. The original word is a metaphor from skilful slingers, who never miss the mark: Judges xx. 16. *there were seven hundred chosen men, left-handed; every one could sling stones at an hair-breadth and not miss*<sup>m</sup>.

<sup>k</sup> Sôd.

<sup>l</sup> Caphan. c. xxx. 3. the word for *famine* v. 20 is רָעָב which signifies a general dearth. Gen. xii. 10.

<sup>m</sup> ΚΕΤΙ, ἀμάρταν. In the proverb cited from Aristotle by Erasmus (in his collection *eb. l. 1. cent. 6. prov. 36.*) ἀμάρταν is used in this sense, τὸς ἀριστεροὺς ἀμάρταν; *who can miss the mark*." See Merrick on Psal. xxi. 3.



26. And thou all hoary to the grave be born,  
As to its heap the mellow'd ear of corn.

27. Thus speaks our searching thought, instruction fure ;  
Apply, embrace it, and its good secure.

## CHAP.

## VI.

1, 2. O for a balance pois'd with equal hand!

Lay all my forrows there, 'gainst ocean's sand :

3. Light

Ver. 26. *grave* °] This is the term for the sepulchral grot in general ; or else for the cells, bored in the walls of the sepulchral rooms, in which the coffins were put.

Ver. 26. *Thou shalt come*, &c.] An easy death in a good old age, worthy and respected character, and an honourable interment, are the ideas conveyed in this rural comparison.

Ver. 27. *We have searched it*, &c.] They had, it seems, conferred together on the case of their friend, agreed in their judgement of it, and concerted the plan of their discourse to him. Job, accordingly, addresseth his answer to them all.

## C H A P. VI.

Job little expected so harsh a construction of his complaint ; much less that his innocence would be called in question, and his very afflictions turned, by his most intimate friends, into an evidence of his guilt. This was too much to bear. His reply discovers the various turns and emotions of his mind, on this trying occasion : he apologizes, laments <sup>p</sup>, despises <sup>q</sup>, wisheth vehemently for death, protests his innocence <sup>r</sup>, despairs <sup>s</sup>, upbraids <sup>t</sup>, and sooths <sup>u</sup>. He apologizes again, and laments again <sup>v</sup>. Then turning to God, He pleads with him <sup>x</sup>, complains loudly of him <sup>y</sup>, expostulates with him, and makes supplication to him <sup>z</sup>.

Ver. 2, 3. *my grief* <sup>a</sup>—*and my calamity*] He means his afflictions, inclusive of

° קבר.

<sup>p</sup> Ver. 1—4.

<sup>q</sup> Ver. 5—7.

<sup>r</sup> Ver. 8—10.

<sup>s</sup> Ver. 11—13.

<sup>t</sup> Ver. 14—27.

<sup>u</sup> Ver. 28, 29.

<sup>v</sup> Ver. 30. and ch. vii. 1—6.

<sup>x</sup> Ch. vii. 7—10.

<sup>y</sup> Ver. 11—16.

<sup>z</sup> Ver. 17—21.

<sup>a</sup> געזעץ. Bp Lowth renders it by *calamitas*, in his elevated translation of this paragraph. *Præf.* p. 215. 8vo.

3. Light is the sand whereon the billows roll,  
 When weigh'd with all the sorrows of my foul.  
 Ah! therefore, therefore, does my boiling woe  
 In such a vehemence of words o'erflow.
4. I feel, I feel th' Almighty's venom'd dart,  
 His arrows fire my veins, and drink my heart:  
 'Gainst me his terrors, set in thick array,  
 War behind war, unbounded wrath display.

5. Brays.

of their distressing impressions on his mind: all these he would have to be put together in one scale, and weighed against the sand on the sea-shore in the other scale. This is only a poetical and pathetic manner of saying, his afflictions were insupportable; a consideration which in equitable judgement would at least excuse his intemperate complaint.

*therefore my words are swallowed up*] *Therefore my words are vehement*<sup>b</sup>. Our Author's term is a metaphor from boiling water that runs over; and denotes excessive lamentations<sup>c</sup>.

Ver. 4. *The arrows of the Almighty—the poison whereof*] The excruciating pains caused by his inflammatory disease<sup>d</sup>, may be specially intended by these strong expressions; but not exclusive of his other calamities<sup>e</sup>. We may observe, that *poisoned* arrows were used in war in those days. The metaphor in this passage is founded on such a custom. The Chaldee Paraphrast, on Pf. lxiv. 4. alludes to this practice: For what is in the hebrew דרכו הצם (they bend *their bow to shoot* their arrows) He renders,

משחו גרריהון כמא

*They anoint their arrows with poison.*

*The terrors of God, &c.*] The thick succession of his past calamities, and his apprehension of many more sufferings still to come, seem to be painted in this high colouring.

<sup>b</sup> לִיץ. I know of no warrant for our public version of this word.

<sup>c</sup> Schultens hath proved, from the Arabic, that this is the import of the word. See his *Commentary*.

<sup>d</sup> See the note on chap. ii. 7.

<sup>e</sup> *Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth shall not return again.* II Esdras. xvi. 16, comp. ver. 13, 14.

5. Brays the full zebra? or does nature call  
The beeve to bellow in his fodder'd stall?  
6. Turns not the stomach from th' unfav'ry cate?  
Can vapid froth a poignant gust create?  
7. My soul your cordials loaths; as taste rebels  
Against the viand whose corruption smells.

8, 9. O that, indulgent to my earnest cry,  
God would extend his thund'ring arm on high;

Unpitiful

Ver. 5—7. *Doth the wild ass, &c.*] The style here manifestly changes: it falls greatly below the elevation of the foregoing verses: a clear proof to me, that the poet now passeth to another subject, not capable of sublimity. I think he here lashes Eliphaz, for his harangue on the blessings of patience<sup>f</sup>; he characterises the whole speech as insipid, and highly offensive; wanting truth, pertinence, and charity.

*Or loweth the ox, &c.*] No wonder you complain not of the ways of providence, and have no feeling for me: You are in perfect ease: The very brute animals do not complain, when they are fed to the full. This seems to be the thought.

Ver. 6. *in the white of an egg*] Insipidness is plainly the idea intended. but it is not easy to fix the precise meaning of the hebrew words; which, on the authority of the Rabbis, are here rendered, *the white of an egg*<sup>g</sup>.

Ver. 7. *The things, &c.*] *My soul<sup>h</sup> refuseth to touch: these things are like corruption<sup>i</sup> in my food.* The expressions in the first clause denote strong abhorrence: the other clause gives the reason for it. by *these things* are meant, I suppose, the things which Eliphaz had offered for his conviction and consolation.

Ver. 8—10. *O that, &c.*] The style riseth again. Reflection on the unkindness of his friends makes him break out in a vehement wish for immediate death: his wish is couched in terms of horrid grandeur.

<sup>f</sup> Chap. v. 17, &c.

<sup>g</sup> רִירַחֲלֵינָה. Schultens' interpretation is methinks too gross; *saliva somnolentia*, the rheum which runs out of the mouths of infants and old men in sleep.

<sup>h</sup> נַפְשִׁי, my appetite, as in Prov. xxiii. 2. a man given to appetite, בַּעַל נַפִּישׁ.

<sup>i</sup> דִּירָי. It signifies *disease* in the human body, Pl. xli. 4. *corruption* is the disease of food. Also, מַדְרֹחַ, in Deut. xxviii. 6c, is used for *disease*.

- Unpitiful his flaming trident throw,  
 And driving through its mark the mortal blow,  
 10. At once destroy me. In that horrid death,  
 Exulting hope shall spend my latest breath:  
 For never, never hath my faithful breast  
 The mandates of his holy will suppress'd.  
 11. What is my strength? what beckons me to slay  
 Still ling'ring here, and hope some healing day?  
 12. Is my flesh fashion'd of unfeeling brags?  
 My sinews stubborn as the marble mass?  
 13. In this weak wasted body, can I find  
 Recruit from one sound vital left behind?

14. A

Ver. 10. *then should I yet have comfort*] What comfort? not, surely, the meer satisfaction of deliverance from his sufferings, and confounding calumny by his behaviour in that dreadful death. No, but a triumphing hope of felicity in a future state. The ground of his hope follows, even the clear testimony of his conscience: *for I have not concealed, &c.*

*I would harden my self] I would exult<sup>k</sup>.*

*For I have not concealed, &c.*] This is the first time of his justifying himself, in direct terms; and he does it with modesty.

The great Messiah prophet appealeth to God for his fidelity, in similar language: Ps. xl. 10. *I have not concealed thy loving kindness and thy truth, from the great congregation.* Was not Job, also, a prophet to his countrymen and subjects? compare chap. xxix. 4.

Ver. 11—13. *What is, &c.*] He falls from the heroic strain, into the soft and tender. His despair of recovery is oppos'd to the hopes which Eliphaz had given him.

Ver. 13. *Is not my help, &c.*] *Verily<sup>l</sup> there is no help for me within me: and vital*

<sup>k</sup> *Afalledah*. LXX. *ἠδόμεν*, *I would leap*. The word occurs no more. Schultens, guided by the Arabic, makes it a metaphor from a generous horse; who strikes the ground with his foot, when he is in high spirits. See his *Commentary*.

<sup>l</sup> **כִּנְיָ** certé, omnino. See Noldius, p. 86, and Schultens' *Comment.* p. 90, 124.



14. A friend the sorrow of his friend should feel,  
 Relieve by pity, and by counsel heal:  
 Else, void of bowels, and too hard for tears,  
 No arbiter of human woes he fears.
15. My brethren fail me, like the floods which roar,  
 Down the steep hills with temporary store:

16. Thick

*vital vigour*<sup>m</sup> is driven out of me. he had no resource of hope, in any symptoms of some strength remaining in his wasted body.

Ver. 14, &c. *To him, &c.*] He proceeds to upbraid his three friends, with having failed him in his time of greatest need.

The public translation of this 14th verse is, I think, just to the original; and yieldeth an excellent moral instruction, very proper to introduce the reproof that follows.

*but he forsaketh, &c.*] He that does not shew pity to his afflicted friend, stands not in awe of that Great Being, who, as Sophocles excellently says,

*Is the dispenser both of smiles and tears*<sup>n</sup>.

Ver. 15—20. *brooks*] or, *torrents*<sup>o</sup>. This simile is exquisitely beautiful, considered as a description of a scene of nature in the deserts of Arabia. But its principal beauty lies, in the exact correspondence of all its parts to the thing it is intended to represent. The fulness, strength and noise of these temporary streams in winter, answers to the large professions made to him by these men in his prosperity: The drying up of the waters, at the approach of summer, resembles the failure of their friendship in his affliction: and the confusion of the thirsty caravans on finding the streams vanished, strongly illustrates his feelings; disappointed as he was of the relief he expected in these men's friendly counsels.

<sup>m</sup> רִנָּתָא, *vital vigour*, Mr. Heath. it signifies, says he, *subsistentia, aliquid permanens*; somewhat that is durable and operative, *virtue* in the sense of *ability*.

<sup>n</sup> Sophoclis Ajax, ver. 383.

<sup>o</sup> The *beds* of those winter rivers are also called *torrents*: They are deep vallies between high rocks of granite marble. Bp. Pococke saw several of them perfectly dry, in his journey to mount Sinai in the month of April. One, in particular, which he passed through, is a quarter of a mile broad. *Description of the East* vol. i. p. 139—142.

16. Thick with the vernal thaw their torrents grow,  
And foam impetuous with dissolving snow.
17. Anon, the fury of the scorching beams  
Drains their full channels, and imbibes their streams :
18. Short and more short the shrinking currents run,  
Steal into air, and perish in the sun.
19. Parch'd Sheba looks, and Tema's thirsty bands  
Hope the cool waters in the distant sands :

20. They

Ver. 16. *Which are blackish, &c.*] These streams are first formed by the autumnal rains : The warmth and rains of the *spring*, melting the ice and snow on the mountains, increase them : They then rush down into the vallies, in a large body of turbid water ; and assume the appearance of deep rivers.

*Wherein the snow is hid*] *The snow rusheth violently into them* <sup>p</sup>.

Ver. 17. *they wax warm*] *they flow* <sup>q</sup>, like a tide.

Ver. 18. *are turned aside*] *are shortened* <sup>r</sup>. They run shorter and shorter ; as the sun continueth to beat on them, and their supplies from the mountains fail.

*They go*] *they ascend* : that is, they are exhaled. Pf. cxxxv. 7. *he causeth the vapours to ascend.*

*into nothing*] *into empty space*, chap xxvi. 7. *he stretcheth out the north over the empty place* ; that is, the air.

Ver. 19. *Tema—Sheba* <sup>s</sup>] These were the caravans, that went from Arabia Felix with merchandise to Egypt : Their road lay through Arabia Petræa,  
Job's

<sup>p</sup> יִתְעַלֶּם. St. Jerom turns it, *irruet* ; which is the very signification of the word in Arabic, as Schultens hath shown in his note on this verse.

<sup>q</sup> יִזְרְבוּ. It occurs no more. Its signification both in Chaldee and Arabic is, *fluere, diffluere, effluere*. Michaelis renders it, from the Arabic, by the stronger word *æfluare*. One of its derivatives in that language signifies *a cataract*. Lowth's *Prælect.* p. 151. n. 2. Michaelis in *Prælect.* p. 75. Castell. *Lex. Hebr.*

<sup>r</sup> לָפַת. In Ruth iii. 8. it is used of a man's *drawing up* his legs in a fright, as he lay on his bed.

<sup>s</sup> *The troops of Tema* were a caravan of Ishmaelites : for *Tema* was a son of Ishmael. The inhabitants of Mecca were Ishmaelites. *Sheba*, the other caravan, were also inhabitants of Arabia Felix. The Queen of Sheba was the queen of that country.



20. They come; they view, confounded at their trust,  
Where foam'd their floods, a smoth'ring vale of dust.
21. Alike my trust in you; illusion all!  
Friends while I stood, but starting at my fall.
- 22, 23. Ask'd I or gift or ransom? or implor'd  
Your arm to save me from the lifted sword?
24. Candour is all I ask; with candour taught,  
I'm mute; I never will defend a fault:
25. Whom should a just rebuke, well-tim'd, displease?  
But what conviction in harangues like these?
26. Have

Job's country. The yearly caravan which goes from Grand Cairo to Mecca, in Arabia Felix, passeth the same way.

Ver. 21—29. *For now, &c.*] Our great author was master of the various sorts of style: He has already given us specimens of the sublime, the pathetic, and the proverbial manner. His language now, to the end of this chapter, is plain but nervous; familiar, but not low; in no respect injurious to the majesty of his poem.

Ver. 22, 23. *Bring unto me, &c.*] He specifies these instances, as the severest trial of friendship. The Arabian Poet professeth his friendship in much the same language:

*I fought for you against your enemies:  
I was bound for you, if you were in debt,  
and redeemed you<sup>1</sup>.*

Ver. 25. *How forcible, &c.*] *Wherefore should right words be grievous*? He replies to the introduction of Eliphaz' speech, *If we essay to commune with thee, wilt thou be grieved? Words* here mean *reproof*<sup>2</sup>; and *right* signifies *just* and *seasonable*: for in those two qualities the rectitude of reproof consists.

*what doth your arguing, &c.*] What guilt does it convict me of?

<sup>1</sup> *Anthologia*, p. 577.

<sup>2</sup> So our translators turn the verb *nimrats*, in I Kings ii. 8. *a grievous curse*: that is, exasperating reproaches. compare II Sam. xvi. 7, 8.

Prov. xxix. 19. *A servant will not be corrected by words*: that is, reproofs.

26. Have ye caball'd for this? and thou their chief?  
At sounds to quarrel, breath of hopeless grief?
27. Cruel! you wound the fatherless; you bend  
The bow of satire at your bleeding friend.
28. O come, vouchsafe to view me; can you trace  
Guilt's evident confusion in my face?
29. Review my plaint, nor call rebellion mine;  
Again review, its innocence will shine:
30. Was sin upon my tongue? yet moral sense  
In me too dull to notice the offence?

## CHAP.

## VII.

Ver. 1. What else but sorrow is the time of man;  
A hireling's life his predetermin'd span?

2. As.

Ver. 27. *You dig a pit for your friend] You set upon your friend*\*. You wound his reputation; and endeavour to make him odious, by insinuating that he is wicked.

Ver. 28. *be content, &c.] be pleased to look upon me; I also look you in the face*†: *am I guilty*‡? Do you perceive any signs of guilt in my countenance?

## C H A P VII.

Ver. 1—6. *Is there not, &c.]* These verses appear to me in close connection with the last verse of the preceding chapter: He had there said, *was there iniquity in my tongue, &c.* He could perceive nothing criminal in his wishing for death. He now argues, that the common afflictions of life would justify such a wish; much more his insupportable misery.

\* כרה. In the second conjugation in Arabic it signifies *impugnavit*, to set upon; also to render detestable. Castell. *Lex. Hept.*

† ועל פניהם LXX. ἐπιβλεψας ἐπὶ προσωπα υμων.

‡ אכזב. It signifies *to be guilty* in Prov. xxx. 6. and *a false matter* in Exod. xxiii. 7. is a bad cause.

2. As the tir'd swain pants for umbrageous eve,  
To rest from labour and his hire receive ;
3. So I — but I am destin'd to sustain  
Long months of woe, and tedious nights of pain :
4. Laid on my pillow, soon I wish to rise ;  
O when will midnight gloom forsake the skies ?  
I tofs from side to side ; and tossing still  
Morn eyes me, as she climbs her eastern hill ;
5. A mass of putrefaction, shrowded o'er  
With ulc'rous wounds, and worms, and dirt, and gore.
6. My

Ver. 1. *an appointed time*<sup>a</sup>] that is, an appointed time of affliction<sup>b</sup> : so the word signifies in Dan. x. i. compare ver. 14.

Ver. 2. *a servant—an hireling*] The two terms are to be joined, *an hireling servant* ; or labouring man. he reasons from analogy : rest and wages are the justifiable desire of the wearied labourer ; ease and death equally so of the miserable. The comparison is carried no further, as the judicious Schultens hath observed.

Ver. 3. *So—*] He was going to say, *So I pant for death* : but recollecting that the comparison bore no proportion to his case, he breaks off abruptly ; and expatiates on his own peculiar sufferings. *So—but alas ! I am made to inherit, &c.*

Ver. 4. *and the night be gone*] *but the night*, or rather *the evening*, is prolonged<sup>c</sup>. Time seems to a person in pain and distress to move very slowly.

Ver. 5. *my flesh, &c.*] see the note on chap. ii. 7. What a tragical object is here presented to our view ! a living corpse. Mr. Maundrell, in his description of the ten lepers whom he saw at Sichem in the holy land, remarks ;  
“ The

<sup>a</sup> 𐤒𐤓𐤕. The verb both in Syriac and Chaldee is *voluit* ; and is used of the will and appointment of God in Dan. iv. 17. Heb. 14.

<sup>b</sup> The septuagint version is, *πειρασμὸν* a trial.

<sup>c</sup> *madad* it signifies in Arabic, *extendere, et augere auctione continuatâ* : “ I should not have wished that my life should be prolonged,” says the Arabian poet Tograi. Pocock. *Carm. Tograi*. ver. 43.

6. My days, alas ! how rapid they have pass'd !

The threaded shuttle never flies so fast :

My

“ The whole distemper indeed, as it there appeared, was so noisome; that it might well pass for the utmost corruption of the human body on this side the grave.”

*with worms* <sup>a</sup>] Whether the *elephantiasis*, Job's disease, is attended with this dreadful symptom; I must leave to the determination of the faculty. The distemper with which Antiochus Epiphanes was smitten seems parallel, in several particulars, to that of Job: “ A pain of the bowels, that was remediless, came upon him, and sore torments of the inner parts: So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.”

*clouds of dust* <sup>b</sup>] or *dirt*, for want of bathing; which is so necessary, and so much practised, in the east, to keep the body clean. There is, however, no authority, but that of the Talmud and some Rabbis, for rendering the hebrew word *clouds*: perhaps the version should have been, *the putrefaction* <sup>c</sup> of the grave.

*become loathsome* <sup>b</sup>] *is putrefied*, viz. by his ulcers.

Ver. 6. *a weaver's shuttle* <sup>d</sup>] He compares his life to a web: the days which composed it, are the threads: the work is God's; who determines the measure of every man's life. retrospection on time, that is passed away, makes it appear, to a man in misery, very swift; and past happiness as nothing. his days seemed now to him, to have gone off faster than a manufacture of the loom.

*they are spent without hope* <sup>e</sup>] *they are consumed without a thread*; or for want of <sup>f</sup> a thread;

<sup>a</sup> *rimmah*, properly corruption breeding worms. Exod. xvi. 20.

<sup>c</sup> II Maccabees ix. 5, 9. Compare Job xix. 17, 20. xxx. 17, 18, 27.

<sup>d</sup> גָּוַשׁ or גִּיט. The verb in Arabic signifies, *ebullivit*; *ebullitio* would, I think, well express the fermentation of a body that is corrupting in the grave. Vid. *Anthologia*, p. 365. ver. 3. See also Castle's criticism on this word, in his *Lex. Hept.*

<sup>e</sup> The dust is used for the grave ver. 21. of this seventh chapter, and ch. xxi. 26. *They shall lie down alike in the dust, and the worms shall cover them.* See also ch. xvii. 16.

<sup>f</sup> בִּיאָם fut. *nipb.* אֶבְיָאָם; which, in the 5th conjug. is used, in the Arabic Psalter, of the putrefaction caused by ulcerous sores, Ps. xxxvii. 5. בִּיאָם, in Arabic, is rendered by *Golius dilatatum fuit vulnus.*

<sup>g</sup> אָרַג. St. Jerom renders it by *tela*, a web; *my days are passed away swifter quam a textente tela succiditur, than a web is cut off the loom by the weaver.*

<sup>h</sup> בְּאִפְסָם through failure, or want of, Prov. xiv. 23. *Through want of people is the destruction of a prince.*



My web is finish'd. No remaining clew  
(Such hope were folly) shall the work renew.

7. O think, my life is but a breath : its good

A flitting vision not to be review'd :

8. Shewn to the world ; ere men can look me round,

Thy glance but strikes me and I am not found.

9. A

*a thread*<sup>1</sup> ; to carry on the work, or to begin a new web. he means, there was no hope of the continuance of his life (though Eliphaz had flattered him with such a hope) any more than that he should live his days over again.

Ver. 7—21. *O remember, &c.*] Despairing to make impression on the hard hearts of his three friends, he turneth to God ; with whom he pleadeth for a mitigation of his sufferings. His first plea is the exceeding shortness of life : which he expresseth in a very strong and beautiful manner, in this and the following verse. Such a brief existence ought not, surely, to be made so wretched.

*wind*] compare Pf. lxxviii. 39. and lxxxix. 46, 47<sup>m</sup>.

*shall no more see good*] In the original, *mine eyes shall not return to see good*. Life is so short, that it scarce allows time to take a second look at the few enjoyments in it. The thought is somewhat similar to that of our own great Poet,

—since life can little more supply,

Than just to look about us and to die.

*Essay on Man.*

Ver. 8. *shall see me no more*] The hebrew is, *shall not gaze<sup>n</sup> upon, or contemplate me*. My stay in the world is too short for men to look me over.

*Thine eyes, &c.*] He means not a meer look of observation, but an effective look : The effect is, *I am not* in the land of the living. What a sublime idea does the Psalmist give us of such a look Pf. civ. 32. *He looketh on the earth, and it*

<sup>1</sup> תְּכָוֶה. Schultens remarks that it signifies a *cord*, in Jos. ii. 18. I may add, that the verb in Arabic imports, *to twist a cord with divers threads*; and that the derivative noun means a *thread*: also, in the Targum on Isaiah lix. 5, 6. כְּוֵהִים are *the threads* in a spider's web.

<sup>m</sup> רֵיחַ. It might have been translated *a breath*, as in chap. ix. 18. *He will not suffer me to take my breath*. Also chap. xix. 17.

<sup>n</sup> עֵינַי is to look attentively on a thing, chap. xxxvi. 24. *Remember that thou magnifie his work, which men behold* (gaze upon) See Jer. v. 26. Hof. xiii. 7, in the original.



9. A morning-mist, soon vanish'd out of sight,  
Is man, descending to the world of night
10. Ne'er to return: his house no more will own  
The voice forgotten and the step unknown.
11. O tort'ring thought! I will not now control  
Th' intolerable anguish of my soul:  
Give, give, my tongue, th' unruly passion vent,  
In bitterness of heart I will lament.
12. Am I a flood, or furious beast, whose rage  
Thy mounds must humble, and thy terrors cage?

13. Ah!

*it trembleth. Whose look (says the Apocryphal Esdras) drieth up the depths, and indignation maketh the mountains to melt away°.*

Ver. 9, 10. *As the cloud, &c.*] Man gone into the invisible world, never to return hither, is the subject of the comparison: The thing, to which he is in this regard compared, is a cloud that is vanished: unsubstantial in its composition, transient in its duration, it disappears, and is never more seen. He alleges this as another reason, why his existence here should not be made miserable.

*to the grave*] *Sheól*, the world of death, or the invisible world: See the APPENDIX to these notes *Numb. II.*

*He shall return, &c.*] This sentiment, and the affecting manner of expressing it, spreads a solemn sadness over the mind of every thinking reader.

Ver. 11—16. *Therefore, &c.*] The foregoing reflections cast him into an agony of impatience: he loseth all self command; and resolves to give his tongue full liberty to expostulate with his maker on this usage of him. Thus his striving with God gradually increaseth.

Ver. 12. *Am I a sea or a whale, &c.*] He complains, that God treated him  
as

13. Ah! whenfo'er my aking eyes I close,  
And hope the anodyne of sweet repose;

14. Dream, on thy errand sent, dire forms uprears,  
And shakes my soul with visionary fears:

15. Death,

as though he were some furious tyrant; whom the most severe inflictions must restrain from breaking the bounds of justice, and spreading destruction among mankind.

*a sea*] The hebrews called any large body of water *a sea* <sup>p</sup>. Their prophetic writers gave this appellation to the river *Nile* <sup>q</sup>; so did the Arabians <sup>r</sup>. The learned Michaelis <sup>s</sup> thinks that by *the sea* here Job meant the *Nile*; which though it be the cause of Egypt's fertility, by its overflowing the lands, yet when it rises beyond a certain height becomes an inundation <sup>t</sup>: It then does great damage, by carrying away large portions of the banks, destroying sometimes towns and villages near to it <sup>u</sup>; and by not retiring at the proper time for sowing the corn <sup>w</sup>, threatens a famine.

*a whale*] rather, perhaps, *a crocodile*. The author's word is *tammim*. It must mean here some terrible animal, which but for the watchful care of divine providence would be very destructive. Our translators render it *the dragon* in Isaiah xxvii. 1. where the prophet gives this name to the king of Egypt: *he shall slay the dragon, that is in the sea*. *The sea* there is the river Nile, and *the dragon* (*tammim*) is, I should think, *the crocodile*. Compare Ezek. xxxii. 2.

Ver. 14. *thou scarest me with dreams*] These terrifying dreams were the effects of his inflammatory disease <sup>x</sup>. If I remember right, the account of the Guardaloupe lepers, published some years ago, mentions this symptom as one circumstance of their sufferings.

<sup>p</sup> The *dead sea*, the *sea of Tiberias*, &c. which are only great lakes.

<sup>q</sup> Isaiah xxvii. 1. Ezek. xxxii. 2.

<sup>r</sup> The Nile is named *a sea*, says Michaelis, in the Koran, Sur. vii. 12. xx. 39. xxviii. 6.

<sup>s</sup> *Not. in Prælect.* p. 183.

<sup>t</sup> Pocock. *Description of the East*, vol. i. p. 200.

<sup>u</sup> Vansleb's *Present State of Egypt*, p. 36.

<sup>w</sup> Pocock. *ubi supr.*

<sup>x</sup> See the note on chap. ii. 7.

15. Death, even by the strangling cord, were blifs  
To breathing in a skeleton like this.

16. Behold my putrid frame ; it was not cast  
A substance through whole centuries to last :  
O stay thy hand, a dying mortal spare ;  
The bubble life will quickly burst in air.

17. What is this mortal ? that thy lofty thought  
Bestows such honour on a thing of nought,

18. As to pursue him with a jealous eye,  
Visit each morning, and each moment try ?

19. How long ere thou refrain ? awhile refrain,  
And yield me a short breathing pause from pain.

20. That

Ver. 15. *my life*] In the margin *my bones*. His fever, his pain, his affrighting dreams, and the anguish of his mind had wasted him to a skeleton. see chap. xix. 20. and xxx. 17, 30.

Ver. 16. *I loath it, &c.*] *I am putrifying*<sup>1</sup>, *I shall not live always*; for *my days are a vapour*<sup>2</sup>. he represents himself as a dying man : and urges this consideration as another plea for the removal, at least the mitigation of his pains : there was no need of these tortures to dispatch him.

Ver. 17, 18. *What is man, &c.*] Here he alledgeth, that it is doing too much honour to man ; for so great a Being to employ so much time, and thought, and power, in animadverting on his failures. A person in distress catches at every shadow of an argument, to move compassion.

<sup>1</sup> כָּאֵם, it is the same word which in ver. 5. is turned, *to become loathsome*. *loathsomeness* is the secondary idea : the primary one is, the swelling and bursting of the skin by a sore when it suppurates. Vid. Schultens' *Orig. Heb.* v. i. 312. and *Comment.* in Job p. 193. col. 2.

<sup>2</sup> רֶבֶב, In some Greek versions, *ατμός*. In the *Targum* on Ps. xc. 9. it is used for *the breath of the mouth* : and it ought to have been rendered *a vapour* in Prov. xxi. 6. *The getting of treasures by a lying tongue, is a vapour t'ry'd to and fro of them that seek death.*

20. That I have sinn'd, all-watching Pow'r, I own ;  
 But can my sins alarm th' eternal throne ?  
 Why am I made the object to employ  
 Thy shafts? the nuisance, which thou must destroy ?
21. Why, rather, will not gentle mercy plead,  
 Cancel my trespass, and my healing speed ?  
 Lest when the morrow's dawning beams appear,  
 Thy mercy seek me and I am not here.

CHAP.

Ver. 20. *I have sinned, &c.*] He acknowledgeth himself a sinner : *for what man liveth, and sinneth not ?* But can human infirmities affect the safety or repose of God ? This is his argument, which none but a distracted man will think valid.

*what shall I do unto thee] what can I do against thee<sup>a</sup> ?* Mr. Heath turns it, *what injury can I do to thee ?*

*O thou preserver of men]* rather, *O thou observer<sup>b</sup> of men.* The character of God as *the preserver* of men hath no propriety here ; where he is represented as an avenger of sin.

*a burden to my self]* This translation follows the printed hebrew text. But the reading seems to have been originally, *a burden to thee<sup>c</sup>* ; which corresponds better with the foregoing clause, *why hast thou set me as a mark against thee ?* For the sentiment appears to be ; “ I am indeed guilty of failures, inseparable from imperfection : But what *crime* have I committed ; that I am become so offensive to thee, as to be singled out for a peculiar object of thy displeasure ? ”

Ver. 21. *why dost thou not pardon, &c.*] This is his concluding plea : it is a pathetic address to the divine mercy.

<sup>a</sup> לך chap. viii. *If thy children have sinned against him (לך)* Olympiodorus remarks that the hebrew is, τι σε εβλαψα *what injury have I done thee ?*

<sup>b</sup> יָדָע. LXX. ὁ ἐπισταμενος του νου των ανθρωπων *that knowest the mind of man.* The word signifies in the Ethiopic language, *intuitus est diligenter.*

<sup>c</sup> עָלַי, so it was in the copy which the Septuagint translated from, ἐπι σοι φερον *a burden upon thee.*



CHAP.  
VIII.

- 1, 2. Then Bildad his opinion spoke: How long,  
How far, will rage this tempest of thy tongue?
3. Can the Great Source of justice and of pow'r,  
Who darts the lightning, and bestows the show'r,  
Perverse his evil and his good apply,  
And blest and punish by a rule awry?
4. What if thy children, daring to rebell,  
Just victims of their own transgression fell;
5. Wouldst

## C H A P. VIII.

Ver. 1. *Then answered Bildad, &c.*] Stung by Job's reproaches, but unmoved by his distress, and regardless of his protestations, this respondent calls the whole a storm of passion. With this spirit he enters upon his answer: wherein he supports the principle of Eliphaz; that all sufferings are punishments, and necessarily imply preceding guilt. He advances, in defence of that position, two arguments: the first is taken from the justice of God<sup>d</sup>, the other from the sentiments of the ancient sages<sup>e</sup>. These are the outlines of his short discourse, which he fills up with amplification<sup>f</sup>.

It is hard to say, what peculiarity distinguisheth this orator, and marks the habit of his mind. Had he spoken no more, I should have set him down for a blunt man of a middle rate genius: But it must be owned, that his second speech<sup>g</sup> is full of fire. However, we may venture to affirm; that he has neither the dignity of Eliphaz, nor yet the violence of Zophar.

Ver. 3. *Doth God pervert, &c.*] These men had no conception, that, in the government of an infinitely wise Being, sufferings might be made to answer many other valuable purposes besides those of justice: and therefore, that God might, without repugnance even to his goodness, lay heavy inflictions on a man of undissembled piety. But they were to learn this truth from the issue of the present affair: and to teach us this lesson, was, I apprehend, one subordinate design of the *history* of Job.

Ver. 4. *If thy children, &c.*] He instances that tragical event as an example  
of

<sup>d</sup> Ver. 3.<sup>e</sup> Ver. 8—13.<sup>f</sup> Ver. 4—7. and ver. 14—22.<sup>g</sup> Chap. xviii.



5. Wouldst thou, betimes, with fervency sincere,  
In humble style, beseech his fav'ring ear,
6. His ear would listen, and his arm, for thee  
If pure, soon rouse its saving energy:  
A splendor round thy virtue he will cast,
7. Twilight at first, but blazing noon at last.
8. What speak our fathers? Go, I pray, inquire;  
Search hoary wisdom, up from fire to fire:
9. For we the birth of yesterday, and gone  
Like shades projected by the sinking sun,
10. Know nothing. Will not their experience teach?  
Their parables the faith of ages preach?

II. "Can

of divine justice. If there be any thing characteristical of the manners in the present speech, it must be this passage: Eliphaz had but gently touched that tender point, in a covered hint<sup>b</sup>. But this man, in violation of all civility and decorum, mentions it bluntly in the most open terms. He has the grace, however, to qualify the cruel reflection, by putting it in the form of a supposition, *If, &c.*

Ver. 5. *If thou wouldst seek, &c.*] He thinks to soften the foregoing uncharitable insinuation, by giving the afflicted father hope of his own restoration: but on what condition? on the condition of his sincere repentance and humiliation. The very condition was an insult; for it supposeth him to have continued hitherto a contumacious sinner.

Ver. 6. *the habitation of thy righteousness*] Thy reformed family. compare chap. xi. 14, 15.

Ver. 10. *Shall they not teach thee, &c.*] The sayings of wise men are respectable. But their maxims have no authority beyond the arguments which support them, in a matter of speculation; or beyond the facts on which they are grounded, in a matter of experience.

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<sup>b</sup> Chap. v. 4.

11. "Can the sedge flourish, or the paper-reed,

"When Nile forgets to overflow his mead?

12. "Ere the scythe enter, see their verdure fall

"Before all herbage, the contempt of all.

13. "So the ungodly perish: change, like this,

"Shall blast the profligate's deceiving blifs."

14. Deceiving

Ver. 11. *The rush—the flag*] *The flag*, or *sedge*<sup>1</sup>, is, I apprehend, the long grass in the meadows of the Nile: *The rush*<sup>k</sup>, probably, means the famous *papyrus*, *the paper reed*; which formerly<sup>l</sup> grew in those meadows. These marsh vegetables required a great deal of water: when therefore the Nile rose not high enough for its usual overflow, they perished sooner than any other plants. What a just image of transient prosperity is this!

*can the rush grow, &c.*] We are entertained here with a specimen of the manner of conveying moral instructions, in the oldest times of the world. They couched their observations in pithy sentences, or wrapped them in concise similitudes; and cast them into metre to fix them in the memory. Bp. Lowth mentions the words of Lamech to his two wives<sup>m</sup> as the oldest example of this kind on record.

Ver. 13. *So are the paths of all, &c.*] This is the moral, or application of the comparison. It belongs to those only, whose impiety and vices are notorious to all the world. Bildad, therefore, abuseth this saying of the wise, in applying it to Job; whose life was irreproachable.

*the hypocrite's*] *the profligate man's*; so Mr. Heath turns it. I cannot find that the hebrew word ever signifies a *hypocrite*. It is here coupled with *forgetfulness of God*, which is a scriptural phrase for impiety<sup>n</sup>. it means evidently an oppressive ruler, in chap. xxxiv. 30. *a profane scoffer*, in Pf. xxxv. 16. And our translators render the abstract substantive<sup>o</sup> by *profaneness*, in Jer. xxiii. 15. where it imports a contempt of the divine threatnings, and confidence in committing the most immoral actions.

<sup>1</sup> אֶרְבּוֹ. It is wrongly translated *meadow* in Gen. xli. 2, 18.

<sup>k</sup> אֶרְבּוֹ. LXX. *πapyrus*.

<sup>l</sup> Dr. Shaw informs us, that there is scarce any of it now to be found in the country; the inhabitants having continually rooted it up for fuel. *Travels* p. 406. 410.

<sup>m</sup> *Prolet.* p. 50. 8vo.

<sup>n</sup> Pf. x. 4. L. 22.

<sup>o</sup> אֶרְבּוֹ.

14. Deceiving blifs ! in bitter fhame it ends ;  
 His prop a cobweb, which an infect rends :  
 15. Vain are his labours, and his leagues are vain,  
 Nor leagues nor labours fhall his houfe fustain.  
 16, 17. To vulgar eyes a vigorous plant he feems,  
 Which throws out fuckers by the garden freams,  
 Verdant and gay, before the beam, awhile ;  
 But the roots twine within a ftony foil :  
 18. The beam foon fwallows it : and, loft from earth,  
 The parent foil denies th' inglorious birth :  
 19. Behold

Ver. 14. *Whofe hope, &c.*] The proverbial citation ended with the foregoing verfe. Here begins his comment upon it, which he continues to the end of the 19th verfe. He enlargeth firft, in this and the next verfe, on the vain hopes of thefe wicked men to perpetuate their greatnefs by powerful alliances, or by any other means whatfoever.

Ver. 16—19. *He is green, &c.*] He expatiates on their profperity and overthrow. The metaphors are taken from a *garden plant*, perhaps a vine ; which he fubftitutes in the place of the *marfh plants*, the better to represent the fplendour of this wicked man's fortunes and his fatal catastrophe.

Ver. 17. *about the heap*] *about a fpring*<sup>p</sup> ; fo our translators turn it in Canticles iv. 12. *a fpring fhut up*.

*the place of ftones*] In the original, *the houfe of ftones* ; which is a hebrew idiom for ftony ground<sup>q</sup>. *Seeing the place of ftones* is an animated phrafe for growing in a ftony foil, as Buxtorf explains it<sup>r</sup>.

Ver. 18. *If<sup>s</sup> he deftroy him, &c.*] Mr. Heath juftly refers this action to the fun, mentioned ver. 16. The plant endureth the fun, fo long as the fpring, that

<sup>p</sup> gal. It fignifies in the Syriac *a wave*. Vid. Syriac Teft. James i. 6. Jude ver. 13. גללה gullah is a *spring*. Jofh. xv. 19.

<sup>q</sup> Thus *the houfe of thorns*, in the Syriac Teft. Matt. xiii. 22, is *thorny ground*.

<sup>r</sup> Lex. Chald. Talm. vid. י"ע.

<sup>s</sup> כן when ; So our translators render it chap. vii. 4. xvii. 16.

19. Behold his fatal period. In his room,  
On the same spot a foreign plant shall bloom.
20. Lo, God, impartial in his frown and smile,  
Nor hates the worthy nor befriends the vile:
21. Nor thee will leave, till laughter in thy eyes  
Shall sparkle, and the hymn triumphant rise ;
22. While on thy foes he pours eternal shame,  
O'erthrows the wicked and uproots their name.

CHAP.

that nourisheth its roots, continueth to flow : But when that is dried by the increasing heat, his parching beams destroy the plant.

*I have not seen thee*] This is a strong manner of expressing utter abolition and abhorrence. The figure is a bold prosopopeia ; but not more daring than that of Ovid, who puts a long speech into the mouth of the Earth, when she was burnt up by the chariot of the sun \*.

Ver. 19. *others grow* †] other plants shall succeed to his place : that is, his estate shall pass into another family. Thus the period closes with the same metaphor that began it ver. 16.

Ver. 20—22. *God will not cast away, &c.*] This is the inference which he draws from his preceding doctrine.

Ver. 21. *Thy mouth* ‡, &c.] He had begun the period, ver. 20, in the third person, *Behold God will not cast away a perfect man, &c.* Such a sudden turn of the style to the second person is spirited, and catches the attention by surprise ; whether this address to Job was serious or ironical : If it was serious, it was so on supposition of his becoming a righteous man : If ironical, it was a cruel insult. As if he had said, “ The effect of God’s regard for the upright, and detestation of the wicked, will be, undoubtedly, deliverance of thee from thy affliction ; and restoration of thee to thy former prosperity.”

\* Metamorph. lib. ii.

† אחר יצמחו : The Septuagint read יצמח, αλλον (Alex. MS. αλλο) αναελασσει.

‡ *The mouth being filled with laughter* denotes that smile of joy which is spread over the countenance in some happy change of condition. Psal. cxxvi. 2.



## CHAP.

## IX.

- 1, 2. I know, Job answer'd, verily I know;  
 Wrong from eternal justice ne'er can flow:  
 3. How should a mortal stand, in judgement stand  
 Adverse to God? how answer each demand?  
 Answer one charge, if he, severely just,  
 Tax with a thousand faults this thing of dust?  
 4. Who safely can a strife with him prolong,  
 Him, wisest, strongest of the wise and strong?  
 5. Rocks from their bases leap before his frown,  
 He, ere they feel it, hurls the mountains down:

6. Earth

## C H A P. IX.

Job was exceedingly moved at hearing his complaints and defence represented as contention with God, and an arraignment of his justice. He now purgeth himself from that crime, in a most exalted strain of piety<sup>w</sup>.

The train of his thoughts leads him to assert an undistinguishing distribution of worldly good and evil<sup>x</sup>: He instances his own case, in confirmation of it; falleth insensibly into complaint of hard measure from God<sup>y</sup>; and, at length, has the boldness to offer, on certain conditions, to dispute his cause with God himself in person<sup>z</sup>. Upon this he goes into a vein of pleading exquisitely tender<sup>a</sup>; and concludes with prayer, for a respite from his intolerable pains the little time he had to live<sup>b</sup>.

Ver. 2. *I know it is so*] I know and acknowledge it to be an everlasting truth, that *the Almighty doth not pervert justice*<sup>c</sup>. But it does not follow, that the man whom he shall please to afflict is *therefore* a wicked man.

Ver. 5. *Which removeth the mountains, &c.*] This and the following verse are manifestly a description of an earthquake. During the terrible earthquake in Jamaica,

<sup>w</sup> Chap. ix. 1—21.<sup>x</sup> Ver. 22, 23, 24.<sup>y</sup> Ver. 25—31.<sup>z</sup> Ver. 32—35.<sup>a</sup> Chap x. 1—19.<sup>b</sup> Ver. 20, 21, 22.<sup>c</sup> As Bildad had alledged, chap. viii. 3.



6. Earth staggers from her seat, her pillar'd frame  
Trembles through terror of his dreadful name.
7. Aw'd by his thund'ring voice, the prince of day  
Shuts his broad eye, and veils his golden ray :  
And night's pale queen, with her attendant fires,  
Beneath his signet in eclipse retires.

8. King

Jamaica, 1692, the mountains were split, they leaped, they moved, they fell with prodigious loud noises, they were thrown on heaps<sup>d</sup>. In the great earthquake in the Island of Sicily, in 1693, which destroyed above sixty thousand inhabitants, rocks were loosened and thrown down : Two very high rocks, in particular, near Ibla, with all the trees growing upon them, were by the violence of the fall quite inverted ; so that their tops stood upon the ground<sup>e</sup>.

Ver. 6. *Which shaketh the earth, &c.*] These expressions seem to describe that kind of earthquake, in which the earth vibrates alternately from right to left : whereby mountains have been sometimes brought to meet, and clash against each other<sup>f</sup>.

Ver. 7. *Which commandeth the sun, &c.*] He may, perhaps, here refer to that thickness and darkness of the air, which sometimes precedes, or accompanies, an earthquake<sup>g</sup>.

*it riseth not] it shineth not*<sup>h</sup>. II Kings iii. 22. *The sun shone upon the water.* The disappearing of the sun, moon, and stars, by reason of the thickness of the air, is a circumstance mentioned in the account of the late eruption of mount *Ætna* in the year 1766<sup>i</sup>.

<sup>d</sup> *Philosophical Transactions abridged*, vol. 2. p. 411, &c.

<sup>e</sup> *Ibid.* vol. 7. p. 149.

<sup>f</sup> Chambers' Dict. *Article*, EARTHQUAKE.

<sup>g</sup> The night and day, preceding the earthquake in Sicily Jan. 11, the air was overshadowed with darkness.

On the same Jan. 11. a black cloud hung like night over the magnificent city of Catania in that island ; presently the city sunk into the earth. *Philos. Trans. abridged*. vol. 2. p. 403, 406, &c.

<sup>h</sup> *פָּרַץ* *spargere radios*.

<sup>i</sup> *Universal Musæum* for August 1766. p. 404.

8. King of the flood, alone the heav'ns he bends;  
 And in his cloudy car upon the deep descends:  
 The roaring billows threaten earth and sky,  
 His wheels along the wat'ry mountains fly.
9. He form'd Arcturus and his sons, to roll  
 In bright successions round the northern pole :

The

Ver. 8. *Which spreadeth out the heavens*] *who boweth the heavens*<sup>k</sup>. The hebrew poets express by this phrase the descent of those black heavy clouds, charged with thunder, lightning, rain, and wind, that are the prelude of a storm at sea. The storm itself, and the power of the Deity in conducting it, are represented in the next member of the period.

*alone*] This word is not superfluous, it asserts the unity of God, in opposition to polytheism.

*the waves*] *the high places, or heights*. Our translators render it *high places* in Deut. xxxii. 13. *He made him to ride on the high places of the earth*; that is, the mountains. *The high places, or heights, of the sea* must therefore mean, its billows rising to a vast height in a storm. The prodigious swell, agitation, and tumult of the sea, during an earthquake, may be referred to here. Both the heavens and the sea were greatly affected by the earthquake in Martinico, Aug. 13. 1766. About ten at night, we are told, the whole horizon was darkened; the wind blowing fiercely from the N. W. The clouds vomited torrents mingled with flaming sulphur: the waves, intermingled with the clouds, dashed upon the coast, and beat to pieces all the vessels in the harbour<sup>l</sup>.

*treadeth*] or, as it is rendered Habbak. iii. 15, *walketh*<sup>m</sup>; where it is applied to the motion of the Almighty's chariot. The magnificent image of our author is distinctly opened by the prophet: *Thou didst walk through the sea with thy horses (the horses of thy chariot) through the heap of great waters*.

Ver. 9. *Which maketh Arcturus, &c.*] Shepherds seem to have been the first Astronomers.

<sup>k</sup> נָטָה *to bow*. So our public version turns it in Ps. xviii. 9. In that psalm, verses 7—15 describe at large the scene which is drawn in miniature by our author in this 8th verse.

*Martinico Gazette*, Aug. 21, 1766.

<sup>m</sup> דָּרַךְ. It may denote a very rapid progressive motion, as well as the verb דָּרַךְ in Ps. civ. 3. *who walketh upon the wings of the wind*.

The vernal Pleiades his will perform,  
And stern Orion wakes his wintry storm:

While, far below, the southern heav'n proclaims  
His glory sparkling in ten thousand flames.

10. Wonders by him, and mighty deeds are wrought,  
Beyond all number, and above all thought.

11. He

Astronomers. The pastoral life of the Arabs led them very early to observe the rising and setting of the stars, in relation to the changes of weather that ensued<sup>a</sup>. The heat of their climate obliged them to feed their flocks by night: and the clearness and beauty of their nocturnal sky drew their attention and admiration<sup>b</sup>.

*Arcturus*<sup>c</sup>, *Orion*<sup>d</sup>, and *Pleiades*<sup>e</sup>.] It is uncertain whether the first, *Arcturus*, was any particular constellation, or the north pole with its surrounding luminaries, or the whole northern hemisphere. The next, *Orion*, probably means, in general, the stars which rise in winter: and the last, those which usher in the spring. chap. xxxviii. 31. *Canst thou bind the sweet influences of Pleiades? or loose the bands of Orion.*

*The chambers of the South*] the southern hemisphere<sup>f</sup>.

Ver. 10. *Which doeth great things, &c.*] Eliphaz had produced this sublime character of the supreme Being<sup>g</sup>, as a ground of trust in him in the most distressing situations. Job's view, in repeating it, is, to shew that his afflictions ought not to be laid to *the justice* of God; but to be ranked among those acts of his providence, which confound all our reasonings. He, accordingly, subjoineth his own case as an instance of that kind; as well as a further argument, that he would not dare to contend with such a power.

<sup>a</sup> Pocock. *Specim. hist. Arab.* p. 7.

<sup>b</sup> Dr. Shaw tells us, that the sky in Arabia Petræa is usually clear. *Travels*, p. 438. 4to.

<sup>c</sup> עֵשׂוֹ. <sup>d</sup> כְּסִיל. <sup>e</sup> בְּיָמָה. See the *Commentary* of the learned Schultens; and Clodii *Lex. Heb. Select.*

<sup>f</sup> הָרָר. It signifies properly, in hebrew, the most interior and private rooms in a house, Exod. vii. 28. Judges iii. 24. II Chron. xxii. 11. Prov. xxiv. 4. In Arabic, اَنْحَرَانْ denotes the under part of a wheel. Golii *Gram. Arab.* p. 269.

<sup>g</sup> Chap. v. 9.

11. He finote me, like a whirlwind in his courſe ;  
Himſelf unſeen, but terrible his force :  
Again he finote ; loſt in a boundleſs maze,  
My reaſon toils in vain t' explore his ways :
12. He feiz'd ; who wreſts the ſeizure from his hand ?  
Or, " wherefore was the deed," who dares demand ?
13. God's formidable wrath will ne'er ſubſide,  
Till down he tread the banded pow'rs of pride.
14. I, then, ſhall I againſt a Pow'r ſo great  
Preſume to riſe, and ſtudy bold debate ?
15. My cauſe, though juſt, I never would defend  
Were he the plaintiff, but a ſuppliant bend :

16. Or

Ver. 11, 12. *Lo, he goeth, &c.*] I think, the tranſlation of theſe two verſes ſhould have been as follows ;

Ver. 11. *Lo, he fell upon<sup>u</sup> me ; but I ſaw him not :  
He ſtrook<sup>w</sup> me alſo, but I underſtood him not.  
Behold, He ſeized<sup>x</sup> ; who can make him reſtore<sup>y</sup> ?  
Who ſhall ſay unto him, what haſt thou done ?*

He referreth to the ſuddenneſs and violence of his overthrow.

Ver. 13. *the proud helpers*] In the hebrew, *the helpers of pride<sup>z</sup>*. The proudeſt and moſt powerful combinations againſt the ſchemes of Providence can avail nothing.

Ver. 15. *Whom though I were, &c.*] *whom, though I am righteous<sup>a</sup>, I will not answer.*

<sup>u</sup> יַעֲבֹר עָלַי. It ſhould have been rendred by our tranſlators *to fall upon*, in Zech. ix. 8.

<sup>w</sup> חָלַף translated *to ſtrike through*, Judges v. 26. and Job xx. 24.

<sup>x</sup> יָחַטַּף ſee Judges xxi. 21. where it is engliſhed, *to catch*.

<sup>y</sup> יִפְּיִשְׁבְּנוּ *who ſhall cauſe him to return ?* ſc. with the ſpoil.

<sup>z</sup> *rabab*. Symmachus turns it by ἀλαζονεία *inſolence*. The ſeptuagint never, I think, tranſlates this word as a proper name.

<sup>a</sup> צַדִּיקָתִי translated *to be juſt* in ver. 2. See Prov. xviii. 17.



16. Or should I bring the hardy action, he  
 Humble his greatness in responsive plea ;  
 I never would believe my voice had found

17, 18. Audience of him ; who smote me to the ground  
 With tempest unprovok'd ; and urges still,  
 Not suff'ring me to breathe, with sharpest ill.

19. Can

*answer.* Although I have a good cause, and know myself to be innocent of wickedness ; I will not put in my defence against him.

*to my judge] to my adversary* <sup>b</sup>. Mr. Heath. The hebrew word, in a different conjugation, is turned *to plead together*, in Isaiah xliii. 26. where it means the parts both of plaintiff and defendant. *Let us plead together : declare thou, that thou mayest be justified.* It seems here to signify *to go to law*, to bring an action against another.

Ver. 16. *If I had called, &c.]* If I should call <sup>c</sup>, and he should answer me. The judicial style is still carried on. *To call* evidently importeth here the action of the plaintiff ; and to *answer*, the part of the defendant.

*that he had hearkened, &c.]* that he would give a favourable hearing to my plea. To stand on my defence would provoke that power, which hath already, without any provocation, done such terrible things unto me ; as it follows in the next verse.

Ver. 17. *he breaketh me, &c.]* He refers to his past calamities, and their effect in his present sufferings.

*without cause]* This, methinks, is justifying himself in pretty strong terms ; not very consistently with what he had been saying just before. But, as the judicious Michaelis observes <sup>d</sup>, He must be a trifier of a poet, who would represent a man in the distresses of despair always talking consistently.

<sup>b</sup> מִשְׁפָּטִי, *in jus eunti mecum*, as Cocceius translateth it. Schultens remarks, that it is in the form of the third conjugation of the Arabians ; which expresseth a reciprocal action between two persons. See his *Commentary*.

<sup>c</sup> קָרָא It answers to the Greek law-terms *προσκαλεσθαι* and *κλητευσθαι*, which signify to *cite* an adversary before the proper magistrate. Vid. Potter's *Archæol.* vol. i. p. 114.

<sup>d</sup> Not. in Prælect. Lowthi. p. 206. 8vo.



19. Can force avail? th' Almighty shakes the rod:  
Can justice? who shall be the judge of God?
20. Though just my cause, ev'n innocence must wear  
A blush before him, if disputing there:  
With him disputing, virtue's plea is vain;  
The plea itself the pleader will arraign.
21. My heart, and surely my own heart I know,  
Tells me I'm upright; yet my portion's woe:  
Woe is my portion, in severe degree,  
And life is made a heavy load to me.

22. From

Ver. 19. *If I speak of strength, &c.*] Here he represents the peculiar hardship of his case; in that he had to do with an adversary, against whom it was impossible to vindicate himself although ever so innocent. Even to plead his innocence, in contest with God, would be criminal; as he complains in the next verse:

*Though I am righteous<sup>c</sup>, my own mouth would condemn me:  
Though I am upright<sup>f</sup>, it would prove me perverse.*

Ver. 21. *Though I were, &c.*] *I am upright: do I not know myself<sup>g</sup>? yet I loath<sup>h</sup> my life.* Though my own heart witnesseth to my integrity, I am, notwithstanding, made so miserable that I am weary of my life.

<sup>c</sup> אַצִּדִּק so in ver. 15. *though I am righteous*; and ver. 2. *how should man be just, or righteous, against God.* When this verb signifies *to justify*, it is in the conjugation *piel*, or in *hiphil*.

<sup>f</sup> תָּם *upright*. it stands opposed to *wicked* ver. 22. See Prov. x. 9. *he that walketh uprightly, walketh surely.*

<sup>g</sup> לֹא אֶרְעֶנּוּ נַפְשִׁי omission of the interrogative הָ is very common. Vid. Noldium.

נַפְשִׁי with the affixes forms the reciprocal pronoun *self, myself, thyself, himself, &c.* in Hebrew, Syriac, and Arabic. See Job xviii. 4. Jer. li. 14. Testament. Syr. in Matt. iv. 6. Schaaf's Lex. Syr. and Pocock. Carm. Tograi p. 230.

<sup>h</sup> אֲבִי־אֵם rendred chap. vii. 5. *is become loathsome.* Its primary idea, in Arabic, is, *contabescere ulceratus*: thence the secondary ideas, *loathsomeness, contempt, and abhorrence.* Vid. Schultens' Comm. p. 199, 207.

22. From this strange fact I argue ; that he blends  
 Righteous and wicked when his scourge he sends :  
 23. War, plague, and earthquake, with insulting sweep,  
 Th' unguilty in the mingling carnage heap :  
 24. Earth to the tyrant's fury is resign'd ;  
 To shame, the princely fathers of mankind.

Is

Ver. 22. *This is one thing, &c.*] *This is a strange thing*<sup>f</sup> ; that I, an innocent man, am forced to abhor my life : *therefore I said*, within myself<sup>g</sup>, *he destroyeth the upright and the wicked.* he concluded from his own case, that *all things come alike to all : there is one event to the righteous and to the wicked.* Thus he introduceth, very naturally, the doctrine of an *unequal providence*, which he afterwards supporteth at large<sup>h</sup>.

Ver. 23. *If the scourge, &c.*] *If the scourge slay suddenly, it will laugh at the trial of the innocent.* By the *scourge* is meant public calamities, war<sup>i</sup>, for instance, pestilence, &c. which, involving all characters in one common destruction, are said, by a noble personifying figure, to *laugh* at the sufferings of the innocent.

Ver. 24. *the judges, &c.*] These being in contrast here with the *wicked* (that is a tyrannical ruler<sup>k</sup>) must mean good governors ; who administer justice impartially to all. Thus a *man*<sup>l</sup> signifies one who has the virtues proper to the male sex ; a *woman*<sup>l</sup>, one who is adorned with the qualities becoming the fair sex : And a *king*<sup>m</sup> is a king indeed, who acteth worthy of his royal dignity. Of these good rulers he says, God *covereth their faces*<sup>n</sup> ; that is, God treats them as condemned malefactors, overwhelming them in calamities, disgrace, and ruin ; himself being one example of this melancholy truth.

If

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<sup>f</sup> אֶחָד *unicum*, a singular thing ; which is without a parallel, for difficulty of solution. Vid. Pocock. in *Carm. Tograi* p. 204.

<sup>g</sup> Chap. xxix. 18. and ver. 27. of this ninth chap.

<sup>h</sup> Chap. xii. xxi. xxiv.

<sup>i</sup> Isaiah xxviii. 18.

<sup>k</sup> רֶשֶׁע it signifies a *deceitful* in Exod. ii. 13. In the book of Job, it generally means an *oppressor*, or *tyrant*.

<sup>l</sup> Ecclef. vii. 28. See also, Prov. xviii. 22.

<sup>m</sup> Prov. xvi. 10.

<sup>n</sup> II Sam. xv. 30. Esther vii. 8. Jer. xiv. 3. Isaiah xxii. 17. Micah iii. 7. Mark xiv. 65.

Is this not providence? if not, disclose  
From whom such intricate confusion grows.

25. My days have speeded with a courier's haste,  
A glance at pleasure, not allow'd to taste;  
26. Swift as a rush-boat down the swelling Nile,  
Swift as an eagle darts upon his spoil.  
27. If sweet hope whisper, "thy lamenting tongue  
"The style of sorrow shall forget ere long;

"Thy

*If not, &c.]* If it be not God, who doeth these strange things; where and who is the person who doeth them?<sup>p</sup>

Ver. 25. *Now my days, &c.]* His own unhappy state being an instance of that inequality, in the distribution of good and evil, which he had been asserting; he naturally falls into a description of his miserable situation.

*are swifter, &c.] my days have been swifter, &c. they have fled away: they have not seen good.* Time and enjoyment that are succeeded by great misery, appear as an instant that is past. This is what he represents by three expressive images of celerity, which rise one above the other in beautiful gradation.

Ver. 26. *the swift ships]* in the hebrew, *ships of cane*<sup>q</sup>; probably those light vessels, made of the papyrus, which the Egyptians used on the Nile<sup>r</sup>.

Ver. 27. *If I say, &c.] When<sup>s</sup> I say* (within myself) *I shall leave off my countenance* (this sad countenance) *and shall look chearful*<sup>t</sup>. He endeavoured sometimes to raise in himself a pleasing hope of deliverance from his afflictions: But the number and circumstances of them bore down his courage, and sunk him in despair; as he laments in the following verse. Compare Jerem. viii. 18.

<sup>p</sup> LXX. εἰ δὲ μὴ αὐτὸς ἐστὶ, τίς ἐστὶν; *If it is not He, who is it?*

<sup>q</sup> אֲנוֹת אֲבָה which Schultens translates *naves papyraceæ*: For אֲבָה signifies, in Arabic, *reeds*, and a place where the papyrus grows; as he proves from the Arabian Lexicographers. Vid. his *Comment*.

<sup>r</sup> Such, no doubt, were the vessels of bulrushes in Isaiah xviii 2. See Shaw's *Travels* p. 437. 4to.

<sup>s</sup> אֲנִי when. Vid. Noldium.

<sup>t</sup> אֲנִי יִגַּל. Schultens, in his *Origines Hebrææ*, has proved, that it signifies, in Arabic, *to shine out again*, as the sun after it hath been clouded. It also means, in the 1st conjugation, *illuxit aurora*; and in the 2d, *letitia perfudit*. Vid. Castell. *Lex. Hept*.

“ Thy brow remove its cloudy veil, like morn,

“ And placid smile thy open face adorn;

28. Then all my suff'rings rise; I sink with fear,

Despairing thy absolving voice to hear.

29. Yes, I am wicked — wherefore waste I time,

In fruitless labour to disprove my crime?

30. Unfully'd as if wash'd in melted snow,

These harmless hands I never blush'd to show:

31. Yet drown'd in mire by thee I'm so impure,

Not my own garments will my touch endure.

32. Is

Ver. 28. *Thou wilt not hold me, &c.*] *Thou wilt not declare me innocent*, by removing my afflictions; which have fixed upon me the imputation of guilt. He had not the least expectation that God would appear at the close of this debate to vindicate his innocence.

Ver. 29. *If I be wicked*] *If* is inserted by our translators. The hebrew is, *I am wicked*. I must pass for a wicked person: “I am treated as such by God, and condemned by men. All my labour, therefore, to clear myself will be to no purpose. He uttered this sentiment with a deep sigh, and not without indignation.

Ver. 30, 31. *If I wash, &c.*] *When I had washed myself with snow water; and made my hands clean in purity*”: *Then thou didst plunge me in a ditch, so that mine own clothes abhor me* “. By *washing himself, &c.* and *making his hands clean, &c.*

הַנֶּקִי it is equivalent to הַצִּדִּיק *to justify, to acquit*. Exod xxxiv. 7. *that will by no means clear the guilty*.

כֶּה *purity, or pureness*, as in chap. xxii. 30. *it is delivered by the pureness of thine hands*. Compare Psal. xxvi. 6.

הַטְּבִלָּה . . . הַעֲבוּרִי. That learned and ingenious Critic Michaelis remarks; that in the ancient state of the hebrew tongue, both the future and preterite of its verbs were, probably, aorists, and were used, like the Greek aorists, for the past, present, and future times. *Not. in Prælect.* p. 78, 79. 8vo.



32. Is he a man my fellow? can we meet,  
Parties in doubtful strife, at judgement's seat?

33. Who shall, as arbiter, between us stand,  
To lay on both his reprehensive hand?

34. Let

&c. he asserts the purity of his heart and innocence of his life. Thus Zophar understood him "*Thou hast said my virtue is pure, and I am clean in thine eyes.*" The Psalmist also expresseth his own integrity, in terms somewhat similar; *I have cleansed my heart in vain, and washed my hands in innocency.*

Then *thou didst plunge me, &c.*] The meaning is, that his calamities caused him to be looked upon, by his intimate friends, as an abominable wretch, smitten of God and accursed. No protestations of innocence, no appeals, no defence whatever could overcome that prejudice against him.

*mine own clothes, &c.*] This circumstance is added, I imagine, as a heightning of the image of impurity; to represent more strongly the infamy, with which his character was blackened by his overthrow.

Ver. 32, 33. *For he is not, &c.*] In these verses he assigns another reason, why he laboured in vain to clear his innocence: in his case there could not be a third person, to sit as judge between him and his great adversary God.

*we should come together, &c.*] that is, come together to a trial\* of our cause.

*a daysman*] Our Author's word doth not signify an umpire, but an authorised judge<sup>y</sup>. It has this meaning, I apprehend, in Amos v. 10. where it is englished, *him that rebuketh: They hate him that rebuketh in the gate*, that is, the court of justice. compare Prov. xxiv. 23—25.

*that*

Thus in Deut. xxxii. 10. the hebrew futures are turned justly in the past time, *He found, he led, he instructed, &c.* And in Job v. 7. the hebrew future is englished in the present tense, *Man is born to sorrow.*

\* This is what the Greeks expressed by *εἰσάγειν τὴν δίκην εἰς τὸ δικάστηριον* *to enter the cause into the court.* Potter's *Archæol.* vol. i. p. 113, 116.

מִשְׁפָּט is (1) the cause to be tried, ch. xxxiv. 4. (2) the trial itself, Prov. xviii. 17. Job ix. 32. (3) the sentence passed, Job xxxvi. 17. where, and in many other passages of Scripture, it implies the execution of the sentence.

מִוִּכִּיחַ In Prov. xxiv. 25. it is englished *to rebuke*, viz. in a court of justice, by passing a just sentence on the guilty. For it is opposed to acquitting the wicked ver. 24. *He that saith unto the wicked, thou art righteous, &c. But to them that rebuke him (לְמוֹכִיחֵיהֶם) &c.*



34. Let him remove his rod, nor let the blaze  
Of Godhead stun me with its dreadful rays ;  
35. Then fearless I would plead : but thus distressed,  
All is confusion in my guiltless breast.

CHAP.  
X.

Ver. 1. Sick, sick of living, my complaint I'll loose,  
I will the anguish of my soul effuse ;

2. Will

*that might lay his hand, &c.*] The laying the hand on both parties implies coercive power to enforce the execution of his decrees. This no one could have over the Almighty : it was therefore vain to contend with him. *Mr. Heath.*

Ver. 34, 35. *Let him, &c.*] He doubts not but that he should be able to prove his innocence to God himself, provided he could debate the matter with him on equal terms. But alas ! how soon hath he forgotten that worthy and devout resolution which he declared ver. 15.

*his rod—his fear*] by the *rod* he means his present afflictions ; and by *his fear* ; the tremendous circumstances usually attending the appearance of the Divinity.

*it is not so with me*] *Mr. Heath* turns it, *I am not sufficient \* master of myself*<sup>y</sup>. He was all in confusion : his pains and apprehensions deprived him of self-command.

## C H A P. X.

Ver. 1. *I will leave my complaint, &c.*] In a freer version it would be, *I will let my complaint have dominion over me*<sup>z</sup> ; that is, I will not restrain it, but give it full liberty. The sentiment is the same as in chap. vii. 11. *Therefore I will not refrain my mouth, &c.*

\* כִּי *satis*. So Noldius understands it in Judges xxi. 14. *They found enow for them*. Crinsoz renders it, in the verse before us, *dans l'état où je me trouve—in my present condition*.

<sup>y</sup> עָמַדִי *pones me, in my own power, possessed of myself*. Crinsoz, *je ne suis point à moi-même*. Vid. Noldium, p. 742.

<sup>z</sup> אֶעֱזֹבָה עָלַי. The verb עָזַב signifies, as Schultens remarks, *to let go free* ; in the proverbial phrase עָצַר וְעָזַב *be that is shut up, and be that is let go free*. The preposition עַל importeth *dominion*, in Gen. ix. 2. xxxvii. 8. Vid. Noldium.

2. Will say to God, condemn not me untry'd ;  
Ah ! why from me my accusation hide ?
3. Canst thou by arbitrary will be led ?  
Lay guilt's demerit on the guiltless head ?  
Hate thy own workmanship ? and dart thy ray  
On daring sinners, who blaspheme thy sway ?
4. Is man's gross eye, and partial vision, thine ?  
Live human passions in the mind divine ?

5. Is

Ver. 2. *Shew me wherefore, &c.*] It seems evident from these expressions, and from what follows, that he wished not to refer the dispute between him and his three friends to God ; but to argue his cause *with* God himself. He wanted to know, what God had to lay to his charge ; that he might put in his answer to it.

Ver. 3. *Is it good, &c.*] He argues here from the honour and interest of religion. To treat him as a wicked man, who had led an innocent life, was giving reputation to the principles of infidels who deny a providence.

Ver. 4—7. *Haft thou, &c.*] The origin of our knowledge is from sensation. we judge by appearances. sensual passions bias our judgement. human life is short. we are obliged to study characters, in order to know them : and are prone to use violent means, to force confession from suspected persons. But none of these imperfections can belong to an Eternal Being. God, therefore, had no need of such methods to discover, whether Job was a wicked man. This is the argument in these verses.

Ver. 8. *Thine hands have made<sup>a</sup> me, &c.*] His argument now is ; that it looks like caprice, to bestow great skill and labour on a work, and then, on a sudden and without just cause, dash it in pieces. This is what he meant also in ver. 3. *is it good . . . that thou shouldest despise (hate) the work of thine hands ?*

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<sup>a</sup> עֲצָבוֹנִי. This verb signifies in Syriac, *constringere, to tie together* : which also is its primary notion in Arabic, in which language, Schultens informs us, it is used particularly of the texture of the human body. The word *together* expresseth the conjunction of the parts when tied : the words *round about* denote the universal exactness of the work : and the word *fashioned* conveys the idea of a thing completely framed.

5. Is thy existence like a mortal's span?  
Are thy years bounded, as the years of man?
6. That time and torture must to thee reveal  
Suspected treason, which my wiles conceal.
7. Thy knowledge clears me; yet thy boundless might,  
By none evaded or by force or flight,
8. Destroys my frame; which thy own matchless art  
Fashion'd with curious ties of part to part.
9. Remember, O remember, that like clay  
Whose shapes the workman's plastic will obey,  
My form thou mouldedst from its earthy grain;  
And thou wilt crumble me to earth again.
10. O think of those kind moments, when began  
Thy hands to sketch the rudimental man;  
Curdled the milky drop, my limbs defin'd,
11. With flesh and skin my tender substance lin'd,  
With sinews brac'd, and fenc'd with solid bone:
12. Compacted thus, to natal vigour grown,

Thy

Ver. 9. *Remember, &c.*] Here he pleads the common mortality. He must soon die, as all other men; what occasion then for so much torture to dispatch him?

Ver. 10, 11. *Hast thou not poured me, &c.*] Does not this beautiful description, of the origin and formation of the human body, exactly agree with anatomy? Can the modern discoveries in that science qualify a good poet to give a more just account of the principles of an embryo; and of the several stages of its growth to a perfect fœtus? Was not our Author, and Job himself, indebted to the Egyptians for their anatomical knowledge?

Ver. 12. *my spirit] my breath.* so our translators turn it, in Chap. xii. 10. xvii. 1.

The argument, in this and the foregoing verse, is taken from God's creating

Thy care educ'd me, and thy favour crown'd;  
And still thy pow'r upholds on living ground.

13. Yet, well I know, the secret of thy mind  
These evils, in reserve, for me design'd;  
14. Resolv'd to follow me with watchful eyes,  
Each sin to notice, and each sin chastise:  
15. If wicked, the predestin'd woe comes down;  
Righteous, I droop beneath thy fatal frown,  
Full of confusion, and o'erwhelm'd with scorn,  
By all beholders, as a wretch forlorn.

16. Chac'd

ing and providential goodness towards him; as not being consistent with his present treatment of him, which he describeth with too great liberty of speech. ver. 13—17.

Ver. 13. *And these things, &c.*] *Yet these things thou didst treasure up<sup>b</sup>, &c.* Here he sinneth with his lips and chargeth God foolishly. By *these things* he means his calamities: and insinuates, that God had given him being with a secret purpose to make him miserable; and advanced him so high to render his fall more terrible.

*this is with thee*] a phrase, which denotes the secret decree of God chap. xxiii. 14.

Ver. 14—17. *If I sin, &c.*] This is harsh language. He accuseth the divine government of extreme rigour. He also complaineth, that his piety had been of no benefit to him; and that, notwithstanding his humanity and justice, he was pursued by God to destruction, as though he had been some lion-like tyrant. I believe, Elihu had his eye particularly on this obnoxious passage. chap. xxxv. 2, 3.

Ver. 15. *And if I be righteous, &c.*] *though<sup>c</sup> I am righteous I cannot lift up my head, &c.*

therefore

<sup>b</sup> צָפַנְתָּ *thou didst lay up* (or treasure up) as in chap. xxi. 19. Prov. x. 14.

<sup>c</sup> ἢ *though*, as in Ruth ii. 13. Vid Noldium.



16. Chac'd like a lion, hotly chac'd by thee,  
 Thy plagues, stupendous plagues, were heap'd on me:  
 17. Jav'lins, on jav'lins hurl'd, the war renew,  
 And woes succeeding woes my life pursue.

18. Why

*therefore see thou, &c.*] If, with the ingenious Mr. Peters <sup>d</sup>, we join to this clause the word which begins the next verse (*rendred for it increaseth*) the translation will come out easy and clear, as follows;

*And the spectator<sup>e</sup> of my affliction also insulteth<sup>f</sup>.*

In these words he complains of the gross affronts put upon him, especially by his three friends; in treating him as a wicked man on account of his affliction.

Ver. 16. *as a fierce lion*] that is, as though I were a fierce lion. compare chap. iv. 10. The allusion, in this and the following verse, is to that manner of hunting the lion, wherein the hunters, armed with spears and javelins, formed themselves in a ring about the beast; and threw their weapons at him one after another. By this image Job represents, in lively colours, the violent and rapid succession of his calamities.

*And again, &c.*] Mr Heath's translation is, *thou even repeatest thy wondrous strokes upon me.*

Ver. 17. *Thou renewest thy witnesses, &c.*] What have witnesses to do in the hunting of the lion? Our Author's word may be translated *weapons*, or *attacks*, or *troops*<sup>g</sup>. in any of these ways of turning it, the allusion to the chase will be preserved.

*Changes*

<sup>d</sup> *Critical Dissert.* p. 200. 4to.

<sup>e</sup> *רֹאֵה* *spectator*; a noun substantive in the regimen state, from the root *ראה* to see.

<sup>f</sup> *וַיְגָאֵה* the *ו* may be redundant, or be rendred *also*. Vid. Noldium. The verb is turned by the LXX. in Jer. xlviii. 29. (*Frankfort edition*) by *ἐκτετακω* *contumelia afficio*. Our translators there english it, *he is proud*.

<sup>g</sup> *עֲרִים* The Syriac interpreter turns it here by *זִינִין* *weapons of war* (see Test. Syr. Joh. xviii. 3.) and the verb, in Arabic, signifies *ornare*. This very noun is used for *ornaments* in Ezek. xvi. 7. as Schultens remarks: it there indeed means *female ornaments*. but it is a general term for whatever is called *ornament*. armour and weapons are the dress of a warrior. In Arabic the noun also signifies *attack*; and *a body of men rushing to the attack*. Vid. Castell. *Lex. Hept.*

18. Why did I breathe? O happy I had been,  
Had I this world of sorrow never seen!
19. A being, and no being; from the womb  
Hurry'd in midnight silence to the tomb.
20. Ah! 'tis a little, which of life remains;  
O spare that little, O remove my pains:
21. Ere, never to return, my foot descends  
To realms where death his horrid shade extends:
22. Realms, which in shades of doleful darkness lie;  
Cold dense obscurity, without a sky;  
Without a twinkling star, and where the light  
Is one eternal noon of dismal night.

CHAP.

*Changes and war*] that is, *changes of war*; or successions<sup>b</sup> of war. he means the war of the chase carried on by repeated attacks.

*Thou renewest*] The hebrew word does not seem to denote *iteration* here; but rather, as the learned Schultens remarks, the producing somewhat new, somewhat never done before. see Isaiah xliii. 19. Such were Job's calamities, taken in all their circumstances. Never before was a person of his exemplary life so overthrown.

Ver. 20. *that I may take comfort*] *that I may look cheerful*<sup>i</sup>. it is the same word that we met with chap. ix. 27. see the note there.

Ver. 21, 22. *Before I go, &c.*] The original of this gloomy picture, drawn in the deepest shades of horror, is, I should think, the subterraneous chambers of the sepulchral grottos. But if these verses are a description of *Sheol*, as the learned

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<sup>b</sup> חִיפּוֹת The learned Professor Chappelow has observed, that it is rendered *courses* in 1 Kings v. 14. where it is used of Solomon's workmen, who wrought in Lebanon by turns, or in successions, ten thousand a month.

<sup>i</sup> Aquila translates it *μικρὸν το σμῆλ*. Vid. Trommii *Concordant.* sub voce *δυσμεν*. See also Schultens' *Origines Hebr.* vol. i. p. 43.

## CHAP.

## XI.

1, 2. Zophar, inflam'd, replies: Is noise defence?

Artful harangue a proof of innocence?

3. Shall

learned Windet<sup>k</sup> understands them, Job must have entertained as melancholy an idea of that world of ghosts as the heathens had of the realms of Pluto.

————— pigro fedet

Nox atra mundo. Cuncta mærore horrida:

Ipseque morte pejor est mortis locus.

*Hercules Furens.* ver. 704.

*Gloomy night dwells in that motionless world. A melancholy horror spreadeth over all: and the habitation of death is worse than death itself.*

[Ver. 22. without any order] Mr. Heath renders it, *where there are no constellations*<sup>l</sup>.

tristes sine sole domos——

*dismal habitations that have no light.*

## C H A P. XI.

It is too much the practice of disputants, to pass over, in silence, such arguments of an adversary as they are not able to answer: Instead of defence, they fly into a passion, and pour out illiberal abuse. Zophar's reply is in that cast. He seems to have been more irascible and vehement than the others. The sentiment he utters in ver. 5, 6. discovers his ferocity: He there wisheth, that God would indeed appear; to let this unhappy man know, that his sufferings were not the half of what he deserved.

He takes not the least notice of Job's assertion of an unequal providence<sup>m</sup>; because he could not disprove it. He answers only, and with much virulence, to Job's asseverations of his innocence<sup>n</sup>; and to his questioning God about the reason of his afflictions<sup>o</sup>. The remainder of his discourse<sup>p</sup> is an exhortation to repentance, with large promises if he obeyed; and concludes with a severe threatening, if he continued obstinate.

<sup>k</sup> *De statu vitæ defunctorum*, p. 12.

<sup>l</sup> כְּרִיִּים translated by the LXX. φῶς light. It has, in Arabic, the signification of dazzling. Vid. Castell. *Lex. Hept.* and Schultens' *Comment.*

<sup>m</sup> Chap. ix. 22—24.

<sup>n</sup> Ver. 2, 3, 4.

<sup>o</sup> Ver. 5—12.

<sup>p</sup> Ver. 13—20.

3. Shall vain boasts silence us? no speaker rise?  
No honest tongue thy insolence chastise?
4. Thy boldness clamours to the throne divine,  
“Pure is my conscience, spotless virtue mine.”
5. O would th’ Almighty, to thy wish, appear!  
Expose thy guilt, and thunder in thy ear
6. Vengeance, that wisdom from our world conceals,  
Double the worst which here the sinner feels:  
Taught then, that justice hath requir’d, as yet,  
Not half the value of thy penal debt.

## 7. Wouldst

Ver. 3. *thy lies*] *Thy false boasts* <sup>9</sup>. It hath plainly this acceptance in Jeremiah xlviii. 29, 30.

Ver. 4. *my doctrine*] Job had said nothing about the purity of his doctrine. This idea, therefore, is impertinent here. Mr. Crinsoz turns it, *my conscience*; and the septuagint, *my works*. either of which versions will agree with the import of the hebrew word <sup>6</sup>.

*I am clean, &c.*] He refers to these expressions; *I am righteous—I am upright—when I had washed myself in snow-water, and made my hands clean in purity—Thou knowest that I am not wicked* <sup>7</sup>.

Ver. 5. *O that God would speak, &c.*] This is a bitter reflection on Job’s presumptuous wish to debate his cause with God himself. Chap. ix. 34, 35. x. 2.

Ver. 6. *And that he would shew thee, &c.*] This is a very obscure passage, I have met with no satisfactory explanation of it. One thing however seems clear, namely, that

<sup>9</sup> בִּרְיָ the verb carries in it the idea of *falsehood* and *forgery*; and is englished *to feign*, in Nehem. vi. 8.

<sup>6</sup> לִקְחֵי In Arabic لِقْحَم signifies *the mind*, impregnated with excellent principles and bringing forth the noble fruits of virtue. It is a metaphor from the meal of the male palm tree; which being sprinkled upon the opening clusters of the female, fecundates them, and renders the dates sweet and flavourous. Vid. Castell. *Lex. Hept.* Schultens’ *Comment.* and Shaw’s *Travels*, p. 141. 4to.

<sup>7</sup> Chap. ix. 15, 21, 30. x. 7.



7. Wouldst thou th' Eternal with thy line explore?  
 Fathom almighty thought, and find its shore?  
 8. Go, mete heav'n's height, the depth of Hades found,  
 9. Span the wide earth, and reach o'er ocean's bound.  
 10. He smites, imprisons, executes: what tongue  
 Shall dare to mutter, "hast thou done no wrong?"

11. He

that the subject treated here, and to the end of verse 12, is *divine punishments*. By *Wisdom*, therefore, I understand the counsels of God, that fix the kind and measure of his punishments: by *the secrets of wisdom*, his punishments in a future world, which are a secret to us at present. Those future punishments are declared to be *double to that which is*<sup>1</sup>: that is, they are far more severe and terrible than any sufferings of sinners in the present state. Hence he would have Job to learn, that what he now suffered was less than his iniquity deserved.

Ver. 7. *Canst thou, &c.*] He now takes him in hand for his presumptuous questioning of God about his ways<sup>u</sup>. The judgements of God, he tells him, are as inscrutable in their reasons and the full extent of their designs; as they are rapid and irresistible in their execution<sup>w</sup>. It is sufficient for us to know, that he punisheth men for their sins; and that, in punishing, he aims to cure their pride, and to break their intractable spirits to his yoke<sup>x</sup>.

Ver. 8. *It is as high, &c.*] When we cannot comprehend a thing; we say it is beyond our reach, or it is too high or too deep for us. But in what a noble manner does Zophar here express such an impossibility! How much superior is the language of poetry to common prose<sup>y</sup>!

*hell*] *Sheôl*, the world of the dead. If *hell* meaneth here the place of punishment, it is a translation of *Sheôl* as inadequate, as *the grave* by which it is rendered in chap. vii. 9. See the APPENDIX. Numb. II.

Ver. 10. *If he cut off, and shut up, and gather together*] The first of these expressions,

<sup>1</sup> תַּשְׁכִּיחַ *id quod extat, that which is*. The Septuagint renders it, τὰ κατὰ σοί, *thy things*; that is, thy sufferings. See Dr. Scott's excellent *Notes on the Gospel of St. Matthew*, p. 2.

<sup>u</sup> Chap. iii. 11, 12, 20, 23. vii. 13—21. x. 2, 18.

<sup>w</sup> Ver. 7—10.

<sup>x</sup> Ver. 11, 12.

<sup>y</sup> Bp. Lowth produces this passage as an example of the grand manner in which the hebrew poets speak of the attributes of God, absolutely considered, without particular mention of the operations and effects that flow from them. See his fine observations in the *Prælectiones*, p. 197, &c. 8vo.

11. He knows impostors: shall he not requite  
The sin clandestine, acted in his sight?  
12. That fools may be reclaim'd, found sense supply'd  
To fill the void of ignorance and pride;  
And natures as the Zebra's colt untam'd,  
Subdu'd by reason, into men be fram'd.

13. Thou,

pressions, *be cut off* (or rather, he smite<sup>r</sup>) signifies the apprehension of the criminal, by some calamity which divine justice inflicts upon him.

The next phrase, *shut up*<sup>r</sup>, denotes the effect of the stroke; he becomes the prisoner of providence.

The last, *gather together* (or rather, gather an assembly<sup>a</sup>) expresseth the execution. It is an allusion to the custom of assembling the people, to be witnesses and assistants at the execution of a notorious offender. The meaning here is, that God makes a public example of great sinners; by the signal circumstances of their destruction. Zophar intended this stroke for Job.

*who can hinder him*] It may be translated, *who shall cause him to restore*<sup>b</sup>? *who shall wrest a criminal out of his hands?* Or, *who shall answer him*<sup>c</sup>? by cavilling at his judgements.

Ver. 11. *vain men*] *false men*<sup>d</sup>; that is, impostors. He glanceth at Job, as a person who, notwithstanding his character for piety, had lived in the practice of secret wickedness; particularly injustice<sup>e</sup>.

Ver. 12. *For vain man*]

*That*

<sup>r</sup> יחלף See the note on chap. ix. 11.

<sup>z</sup> Isaiah xxiv. 22.

<sup>a</sup> יקרוי See Ezek. xvi. 39—41. Joshua vii. 25. Vid. Schultens' *Comment*. See also Job xxxi. 34. and the note.

<sup>b</sup> ישיבנו see the note on chap. ix. 12.

<sup>c</sup> *Shall answer him*, as in chap. xxxii. 14. xxxiii. 5.

<sup>d</sup> מתי שוא LXX. *αποροι transgressours*. but שוא also signifies *falsehood*, in Zech. x. 2. *and have told false dreams*; i. e. dreams which they falsely pretended to have received by inspiration. Compare also Ps. xxvi. 4, 5.

<sup>e</sup> See ver. 14. and chap. xxii. 5—9.

13. Thou, therefore, quell thy haughty spirit; bend,  
Bend thy stiff knee; thy suppliant hands extend:

14. Shake out the bribe, th' unrighteous gain expell,  
Nor suffer rapine in thy tents to dwell.

15. Un-

*That the proud<sup>f</sup> may be made wise,  
And the colt of the wild ass<sup>g</sup> become<sup>h</sup> a man<sup>i</sup>.*

These expressions characterise wicked men; as void of sound understanding, opinionated, self-willed, and intractable as the wildest inhabitants of the desert. The intention of divine punishments, he says, is to recover them to solid reflection; and bring them into subjection to reason and the laws of God.

Ver. 13—20. *If thou prepare, &c.*] This exhortatory part of his discourse is, for substance, the same with that of Eliphaz<sup>k</sup>; but diversified by his manner of describing true repentance, and by the beautiful imagery in which he expresseth its glorious reward.

Ver. 14. *iniquity—wickedness*] he means, by these terms, riches acquired by fraud, or by taking bribes, or by any methods of violence and oppression: for this they supposed to have been the peculiar iniquity, which had drawn down the vengeance of God upon his head<sup>l</sup>.

*tabernacle*] *Tents* having been the ancient dwellings of men, the term was retained after the invention of more durable and fixed habitations. Job, it is certain, lived in a city<sup>m</sup>: yet his house is called *a tabernacle, or tent*<sup>n</sup>.

<sup>f</sup> נָבוֹב The verb, in Arabic, signifies *to behave haughtily*. Vid. Clodii *Lex. Heb. Select.* and נָבוֹב in hebrew is, in the literal sense, *hollow*. Exod. xxvii. 8. in metaphor, *a person void of understanding, vain-glorious*.

<sup>g</sup> Compare Ps. xxxii. 9. Jer. xxxi. 18. Job xxxix. 5—8.

<sup>h</sup> יָלֵךְ *may be born*. i. e. *may be reared, or may become*. It is an Arabian phraseology: *Let the wild asses colt be born a man*, that is, (as they explain it) *Let a man who is intractable, become gentle, humane, and docile*. Vid. Schultens' *Comment*. See also the use of this word in Prov. xvii. 17. and Bp. Patrick's note in his *Paraphrase*.

<sup>i</sup> *A man*, i. e. one who acts according to reason. Isaiah xli. 8. We meet with a similar expression in Horace:

—————Nec si retractus erit, jam

Fict homo—————

Art. Poet. ver. 469.

*Nor if you bring him off this folly, will he thereupon become a man; i. e. act a rational part for the future.*

<sup>k</sup> Chap. v. 8, &c.

<sup>l</sup> Chap. xv. 34. xx. 15, 19. xxii. 5—10.

<sup>m</sup> Chap. xxix. 7.

<sup>n</sup> Chap. xxix. 4.

15. Unclouded then, and unconfus'd with fear,  
 Thy face erect and sparkling shall appear :  
 16. Woe in thy memory shall leave no trace,  
 Like violent waters vanish'd from their place :  
 17. A happier age succeeds ; emerging soon  
 Fair as the morn, more luminous than noon :

18, 19. For

Ver. 15. *Thou shalt lift up thy face, &c.*] He describes the happy change of his condition, by its effects in his countenance ; contrasting his present dejected face, fullied and disfigured by terror, grief, and tears, with the look he shall then assume, erect, firm, and clear as the polished mirror. He refers, no doubt, to those words, *I cannot lift up my head*°.

*Thou shalt be steadfast*] The hebrew word is a metaphor, taken from metals fined by fusion<sup>p</sup> ; and, therefore, may include *lustre* as well as *firminess*.

Ver. 16. *And remember it as waters, &c.*] That is, as Crinsöz explains it, thou shalt not remember it at all : The memory of thy afflictions will be wholly effaced ; like the winter torrents, which are utterly evaporated in the beginning of summer<sup>q</sup>.

Ver. 17. *And thine age, &c.*] This period will become clearer in the following disposition<sup>r</sup> and translation.

*And a happy age<sup>s</sup> shall arise<sup>t</sup> ;  
 Thou shalt be as the morning,  
 Thou shalt blaze out<sup>u</sup> more than noon.*

The

° Chap. x. 15.

<sup>p</sup> כִּי־נִצָּק see chap. xxviii. 2. xxxvii. 18. xxxviii. 38.

<sup>r</sup> Chap. vi. 15, 17.

וִיקוֹם חַיִּי  
 כְּבֹקֶר תְּהִיָּה  
 מִצְהָרִים תִּעֲפֶה

The perspicuity of this arrangement will be, I hope, its justification.

<sup>s</sup> חַיִּי *an age or state of durable felicity* ; so it signifies in Arabic. Vid. Schultens' *Comment.* and Michaelis in *Prælect.* Lowthi, p. 99.

<sup>t</sup> וִיקוֹם *shall arise* ; as in Dan. ii. 39. *After thee shall arise another kingdom.*

<sup>u</sup> תִּעֲפֶה *coruscabis.* Ezek. xxxii. 10. *When I shall cause my sword to flash in their faces.* Mr. Heath.



18, 19. For thou, known favourite of celestial pow'r,

Safe in the waking and the slumb'ring hour,

Around

The meaning is, "Thy afflictions shall be succeeded by a state of durable felicity: its beginning shall be as the morning of a bright day: it shall increase as the light, until it arrive to its highest point; when it shall exceed the lustre of the sun at noon." The thought is the same, but far more nobly expressed, with that of Bildad, Chap. viii. 7. Compare Prov. iv. 18.

Ver. 18, 19. *And thou shalt be secure, &c.*] These two verses contain, if I mistake not, a pleasing rural scene; green pastures, wells of water, flocks and herds couched round them, and a little camp of Arabian Shepherds inclosing the whole.

The expression *thou shalt dig* refers most probably, as Mr. Heath remarks, to digging of wells or springs; a circumstance frequently mentioned in the patriarchal history \*. The word translated *thou shalt lie down* † denoteth properly the decumbent posture of cattle, after they have well fed; and when they repose at night. As to the encampment; It was the custom, as Mr. Heath observes, of the eastern people to pitch their tents nigh wells; for the conveniency of water for their cattle. The *security* also, here promised, expresseth the protection wanted to defend them from wild beasts and from the incursions of the thievish Arabs of the desert.

*because there is hope*] *The hope* here mentioned as a ground of security, can be no other than hope in God: that firm dependance on divine protection, which good men are warranted to entertain.

*many shall make suit, &c.*] *The mighty* ‡ *shall make suit, &c.* Princes and other great men shall court an alliance with thee. See Gen. xxvi. 26—29.

\* Gen. xxvi. 13—22.

† רכנת Ps. xxiii. 2. *He maketh me to lie down in green pastures, &c.* See also Pocock. in *Carmen Tograi*. p. 95. The learned Chappelow remarks, that this word is likewise applied by the Arabians to the *shepherds*, lying down to rest in the same place with their flocks. *Comment. on Job.* The substantive, however, is used synonymous with a man's *dwelling* in Prov. xxiv. 15. where it is englished *resting place*. But in Cant. i. 7. the verb רכנ is used in the same sense as in Arabic.

‡ רבים Mr. Heath's version is, *The mighty shall intreat thy favour.*

Around thy wells, thy couching flocks around,  
 Shall range thy tents along the grassy ground:  
 No terror shall thy peaceful camp alarm,  
 And princely chiefs shall court thy pow'rful arm.

20. But stubborn finners watch with weary'd eyes,  
 Help, far away, from their distresses flies,  
 And death's black shades, their last sad refuge, rise.

CHAP.  
 XII.

1, 2. Yes, answer'd Job, ye are th' enlighten'd few,  
 Fav'rites of Wisdom! will she die with you?

3. And

Ver. 20. *Their hope shall be as, &c.*] The original says, *their hope shall be the giving up of the ghost*: that is, their distress and despair shall make them wish to be out of the world. He evidently reflects on Job's passionate wishes for death, which he represents to be the practice of *wicked men*.

C H A P. XII.

Job's reply in this chapter is in a vein of plaintive argumentation. He alledgeth facts relative partly to himself<sup>a</sup>, and partly to all mankind<sup>a</sup>; which demonstrate a strange inequality and seeming confusion in the distribution of good and evil: Whence it follows, that a man's worldly condition, whether prosperous or afflicted, is no criterion of his moral character. This reasoning is in point. For his three antagonists had concluded him to be wicked merely from his being wretched.

Ver. 2. *Ye are the people, &c.*] He chastises them for assuming such airs of superiority over him. In the style of Arabia, *the people of riches* are rich men; and *the people of knowledge*, men of learning<sup>b</sup>.

<sup>a</sup> Ver. 4.

<sup>a</sup> Ver. 11—25.

<sup>b</sup> Scaliger's Proverb. Arab. Cent. ii. 87. Pocock. Spec. Hist. Arab. p. 153.

3. And yet, my portion of the mental ray  
Is not inferior to your boasted day.  
Stale faws, and tales of tyrants overthrown,  
Those vulgar themes — to whom are those unknown?
4. The man derided by his friend, am I;  
“ To God he clamours, and let God reply.”  
This insult, for integrity’s appeals,  
This cruel taunt, the man of justice feels.
5. Contempt pursues the fall’n; exalted ease  
With scornful eye unhappy virtue sees.

6. Peace

Ver. 4. *I am as one, &c.*] The original is,  
*The derision of his friend am I,*  
*“ He calleth to God, and let him answer him :”*  
*The just upright man is a derision.*

The derision, or insult, is contained in the middle clause;

*“ He calleth to God, and let him answer him.”*

Thus Eliphaz had insulted him for his complaint, *call now, there is one that answereth thee*<sup>c</sup>: And thus Zophar had insulted him, *But O that God would speak, and open his lips against thee*<sup>d</sup>; deriding him for what he had said chap. ix. 35. x. 2.

Ver. 5. *He that is ready, &c.*] Adversity sinks a man into contempt with the prosperous. The literal version of the hebrew will be,

*For calamity<sup>e</sup> contempt is ready,*  
*In the thoughts of him who is at ease;*  
*For them who slip with their feet<sup>f</sup>.*

Calamity

<sup>c</sup> Chap. v. 1. See the note.

<sup>d</sup> Chap. xi. 5.

<sup>e</sup> פִּיר a word compounded of the preposition לִּי for and the noun substantive פִּיר calamity; or ruin, [as it is englished Prov. xxiv. 22. It might have been rendred so in Job xxxi. 29. If I rejoiced at the calamity, or ruin, of, &c.]

<sup>f</sup> מוֹעֲדֵי רַגְלִי So Ps. xviii. 36. (heb. 37.) *Thou hast enlarged my steps under me, that my feet did not slip.*

6. Peace dwells with robbers ; they enjoy their spoil,  
Provoke God's wrath, and revel in his smile.
7. Question the flocks and herds, whose land they feed ?  
Fowls, for whose riot they increase their breed ?
8. Earth, to whose wealthy magazines she yields  
Her flowing vintage and her cultur'd fields ?  
And nations of the scale, whose taste to please  
Their fins in millions cut the streams and seas ?
9. Dulness itself may, from these teachers, know  
Th' imperial hand which governs all below ;
10. The hand, which holds, as by its pow'r began,  
All life, from vegetative up to man.
11. Now let a knowing ear the strain attend,  
To loftier themes my tow'ring thoughts ascend.

Tastes

*Calamity* is here put for the *calamitous*, or afflicted ; expressed in the last clause by *them who slip*<sup>s</sup> *with their feet*, the fallen : he points particularly to himself ; as he does to his three friends in the middle sentence, *him who is at ease*.

Ver. 6—10. *The tabernacles, &c.*] These verses are a contrast of the foregoing : He who had exercised himself to have always a conscience void of offence towards God and towards men, was utterly ruined ; and abandoned to cruel insults : but those who had plundered his estate, and murdered his servants, enjoyed the protection and blessings of providence in abundance.

Ver. 7—10. *But ask now the beasts, &c.*] This beautiful apostrophising of the inanimate and brute creation is only a poetical way of saying, that the great author and disposer of life had given into the hands of robbers the beasts of the field, and the fowls of the heaven, &c. Such men, he complains, possess the largest property and use of the brute creation and the produce of the earth ; which they abuse to the purposes of luxury and riot.

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<sup>s</sup> מִיִּדְרֵי *them who slip*. This word signifies *to fall into adversity*, Psal. xxvi. 1. where it is rendered *to slide*.



Tastes the sound palate tries, the knowing ear,  
Discourse examines and decides as clear:

12. And should not judgement be the crown of age?  
And snow-white locks bespeak th' experienc'd fage?

13. Sapience and pow'r to God alone belong;  
Wise are his counsels, and his arm is strong:

14. He overturns, what hand erects again?  
He binds; who bursts his adamantine chain?

15. He checks the waters; all is desert round:  
He sends them out; they desolate the ground.

16. Sapience

Ver. 12. *With the ancient is, &c.*] *With the ancient* should be *wisdom, &c.* As the palate distinguisheth the agreeable and disagreeable tastes in food; so the ear, or rather the mind by the ear, discerneth truth and falsehood in discourse: And we justly expect to find this discerning power, most perfect in persons of years and experience. He glances at Eliphaz, and the other two, for talking so ignorantly of the ways of providence.

Ver. 13—25. *With him, &c.*] The design of this grand discourse on the ways of God to men is, I apprehend; to establish his position, Chap. ix. 22. *He destroyeth the perfect and the wicked.* That proposition is here proved by induction: He alledgeth those great and general calamities, *drought, inundation and the overthrow of kingdoms*; which make no distinction between the innocent and the guilty, but involve the most respectable characters, and the noblest and most important talents, in distress, disgrace, and ruin.

Ver. 13, 14. *With him is wisdom, &c.*] These two verses seem to be an introduction to the following; being a general assertion of the supreme, absolute, and irresistible dominion of God; whenever he decreeth the destruction of some flourishing city and kingdom; or of any particular family, or man, of great eminence and power.

Ver. 15. *Behold he withholdeth, &c.*] This first sentence of the period is a concise description of a *general drought and famine*; such as his own country suffered

16. Sapience and pow'r are his: he rules all ill,  
 Misleader and misled his plan fulfill:  
 17. Watchmen of realms, and guardians of their rights,  
 He drags to bondage, he with madness smites.

18. He

ferred upon the failure of the equinoctial rains: or such as Egypt was afflicted with, when the Nile did not rise high enough to overflow the lands.

*Also he sendeth, &c.]* This clause describes an *inundation*, such as might happen in Job's country from the torrents caused by too great an abundance of rain: Or such as does so much mischief in Egypt; when the Nile riseth beyond a certain height, and pours a body of water, on the fields, too large to be drained off by their canals.

Ver. 16. *With him is strength and wisdom]* With great judgement our admirable poet repeats *these* attributes of the Deity, to fix our attention to *these*: for he is going to describe a scene of public calamity and distraction, which is the effect of uncontrollable power directed by counsels infinitely above our comprehension.

*the deceived and the deceiver are his]* The terms in the original are metaphors taken from sheep <sup>h</sup>, which through the negligence and misconduct of their shepherds go astray to their destruction.

*The deceiver*, therefore, or *he that causeth to err*, signifies foolish and wicked rulers; who by their male-administration bring destruction upon themselves and their country. *The deceived* or *erring* are the people so misguided and ruined. The sentence asserts, that God overrules all this madness and mischief to serve the wise ends of his own inscrutable providence.

Ver. 17—21. *He leadeth, &c.]* The sum of this whole paragraph is, that no policy, eloquence, heroism, or extent of dominion can preserve a state; which God has decreed to overturn. But the chief point in view is, that, in such a catastrophe, dignity, excellence, and the most noble talents for public utility are overwhelmed with ignominy and ruin.

Ver. 17. *Counsellors—Judges]* The former mean, I suppose, the great Statesmen,

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<sup>h</sup> שגג ומשנה Ezek. xxxiv. 2—6. Eccles. x. 5. compare Isaiah xix. 13, 14. See also the use of משנה in Deut xxvii. 18. Prov. xxviii. 10.

18. He breaks the rod of majesty, he flings

The captive's cord around the loins of kings:

19. Distracts the viceroy chiefs, and whelms them all,

Ev'n stoutest warriors, in the common fall:

21. He

men, who compose the council of the sovereign; the latter, those who preside in the administration of justice.

*He leadeth away*<sup>1</sup> *spoiled*<sup>2</sup>—*and maketh fools*<sup>3</sup>] He delivers them into the hands of their enemies to be spoiled, and carried into captivity: And by this deplorable reverse of condition, he distracts them with terror and despair.

Ver. 18. *He looseth the bond*<sup>m</sup> *of kings*] He destroys their binding power, their authority, by dethroning them. The expression may allude to the royal belt, one of the insignia of majesty. compare Isaiah xlv. 1.

*and girdeth*<sup>n</sup>, &c.] The tenor of the discourse requires these expressions to be taken in a calamitous sense. The *girdle*, therefore, must here mean *the cord*, or *chain*, that was tied about the waist of captives. The manner of making war in our days, is very different from what it was in ancient times: We now see no such catastrophes as princes and their people led into captivity; but these were the usual effects of conquest in former ages.

Ver. 19. *princes*] Governors of provinces, viceroys. such, probably, was Potipherah, prince of On and father-in-law of Joseph<sup>o</sup>: and such were the sons of David<sup>1</sup>.

*and overthroweth*] in battle; or, in general, he abandons them to destruction, the word is opposed to divine protection in Prov. xiii. 6.

*The*

<sup>1</sup> מִלִּיד it is used in the sense of *carrying into captivity* II Chron. xxxvi. 6. See also II Kings xxiv. 15.

<sup>2</sup> שׁוּלַל LXX. αιχμαλωτους *captives*.

<sup>3</sup> יְהוּלַל *he maketh mad*. LXX. εξησσε, *he maketh them beside themselves*.

<sup>m</sup> כּוֹסֵר Its root יָסַר signifies *coercive power, political discipline*, in I Kings xii. 11. where it is Englished *to chastise*.

<sup>n</sup> יֹאסֵר So Ps. cxlix. 8. *To bind their kings with chains, &c.*

<sup>o</sup> Gen. xli. 50.

<sup>p</sup> II Sam. viii. 18.

20. He strikes the patriot dumb; in vex'd debate  
 Confounds the hoary sages of the state:

21. He

*The mighty*<sup>p</sup>] The mighty men of war.

Ver. 20. *the trusty*<sup>q</sup>] The patriotic orators; who in the general distraction of their country lose possession of their mental powers, and are no longer able to exert their eloquence.

*the aged*] *the elders*; that is, senators.

Ver. 21. *princes*<sup>r</sup>] The hebrew is a different word from that which is translated *princes* in ver. 19. It denotes persons of a noble, generous temper; and is rendered *liberal* in Isaiah xxxii. 5, 8.

Even this benevolent character cannot protect the possessor of it, in general calamities. This brings to my remembrance the unhappy fate of the good Axylus so movingly described by Homer.

Next *Teuthras*' son distain'd the sands with blood,  
*Axylus*, hospitable, rich, and good:  
 In fair *Arisba*'s walls (his native place)  
 He held his seat; a friend to human race.  
 Fast by the road, his ever-open door  
 Oblig'd the wealthy, and reliev'd the poor.  
 To stern *Tydidēs* now he falls a prey,  
 No friend to guard him in the dreadful day!  
 Breathless the good man fell, and by his side  
 His faithful servant, old *Calesius* dy'd<sup>s</sup>.

<sup>p</sup> אֵתְנִים it is used as an epithet of a torrent in Amos v. 24. *Let Judgement run down as waters, and righteousness as a mighty stream.* Homer compares the impetuosity of his warriors to a torrent, Il. v. 87, &c.

<sup>q</sup> נֹאמְרִים Mr. Heath derives it from נָאֵם to speak.

<sup>r</sup> נְדִיבִים englished *willing* Exod. xxxv. 5. *whoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass.* In Prov. xix. 6, It is synonymous with *him that giveth gifts* (Heb. the man of gifts) and ought to have been rendered there *the liberal man*.

<sup>s</sup> Pope's Homer's Iliad, b. vi. ver. 15, &c. in the Original, ver. 12, &c.



21. He pours contempt on every gen'rous name,  
And cloaths all mortal excellence with shame.
22. Thus, swift and sudden, from the womb of night,  
His deep designs he ushers into light ;  
As though the horrors of infernal shade  
He cast abroad, and o'er the world display'd.
23. The nations with his fatal mists he blinds,  
Then sweeps, and scatters into all the winds.

24, 25. Their

Ver. 21. *the mighty*'] It is a different word in the original from that which is thus turned in ver. 19. It signifies, in Arabia, persons eminent for any illustrious quality *knowledge, courage*, &c. very proper therefore to close the foregoing series; as it comprehends all therein mentioned or omitted.

*He weakneth the strength*] rather, as the learned Schultens translates it, *He looseth the girdle* <sup>w</sup>: that is, he strips these illustrious personages of their dignity and honours, and overwhelms them with disgrace in a state of captivity.

Ver. 22. *He discovereth*, &c.] This verse is a reflection on the foregoing events, and forms an easy transition to the remainder of the subject. Yet, I must own, it seems to me out of its proper situation: I think it would better have closed the whole discourse. The sentiment is, that while these terrible revolutions remain in the divine counsels; they are darkness, utter darkness to us, deep impenetrable secrets: And when they are discovered in the execution, they astonish and terrify mankind; as though sepulchral darkness covered the face of the earth. The prophet Daniel speaks in like figurative language of the counsels of God relating to the four great Empires of the world, Chap. ii. 21, 22.

Ver. 23. *He increaseth*, &c.] The calamitous fate of the illustrious personages

<sup>r</sup> אַפִּיקִים.

<sup>u</sup> Vid. the *Commentary* of Schultens.

<sup>w</sup> מִזִּיחַ Buxtorf in his *hebrew Concordance* renders it *zma*, a *girdle*, as our public version turns it in Psalm cix. 19. The root, says Schultens, is זָוַח; and זָוַח in the Syriac testament, Acts xxv. 23. signifies *pomp of dress*, and other royal magnificence.

24, 25. Their leaders he bereaves of soul, who stray  
 In a vast pathless wild without a guiding ray:  
 In a vast wild their dismal way they feel,  
 Perplex'd, distress'd; from doubt to doubt they reel,  
 Bewilder'd by strong energy divine,  
 Like men who stagger with the fumes of wine.

CHAP.

ages abovementioned, involves in it the ruin of a whole nation. There had been instances, even before the times of Job, of a whole people carried away by the conqueror from their own country\*. Such a scene is described in this verse. The version, if I mistake not, should be as follows;

He causeth the nations to err<sup>v</sup>, and destroyeth them:  
 He scattereth<sup>z</sup> the nations, and leadeth them away<sup>a</sup>.

God *causeth a nation to err*, when he suffers their rulers to mislead them by destructive counsels. He *scattereth them*, when he sends them captives into other countries.

Ver. 24, 25. *He taketh away*, &c.] divine infatuation of the governing Powers is here described, in forcible language and striking resemblances. Privation of judgement and courage is expressed by God's *taking away their heart*: In their confusion, mistakes, perplexity, and distress, they resemble persons who have lost themselves in the Arabian solitudes; without a path, without a way-mark, without a light to guide them: and their irresolution and unstable counsels are like the reeling motions of a drunken man.

\* See Gen. xiv.

<sup>v</sup> I follow the septuagint, *παλιν* *he causeth to err*: they read *טשגה* as in ver. 16. See Deut. xxvii. 18. in the hebrew and in the Greek.

<sup>z</sup> *טח* It is used in the sense of *spreading*, that is, *scattering*; in Jer. viii. 2. The LXX. render it in the verse before us by *κατασπινουσι prosteruens, overthrowing*.

<sup>a</sup> *נחה* it is a metaphor from a flock of sheep driven away by an enemy: this is the acceptance of the word in II Kings xviii. 11. *And the king of Assyria did carry away Israel unto Assyria, and put them in (led them, as captives, into) Habor, &c.* When this word is taken in a good meaning, it denoteth leading sheep into proper places of refreshment; as in Ps xxiii. 2. *He leadeth me in the paths of righteousness.* Compare ver. 1, 2.

## CHAP.

## XIII.

- Ver. 1. All this my eyes attest ; and faithful fame,  
 Tut'ring my curious ear, attests the same :
2. Nor knowledge can you boast to me unknown,  
 Nor challenge sense superior to my own.
3. O how it would my longing soul elate,  
 Might I with God himself my cause debate !
4. But you, all you, are wranglers ; your replies  
 Are pompous trifles, and defaming lies.

5, 6. Be

## C H A P. XIII.

By the facts produced in the foregoing chapter, he had demolished the hypothesis of his antagonists concerning the course of providence. But he continues dissatisfied with its measures towards himself. He wants to carry his cause to the bar of God : And after a severe reprehension of the futility of their discourses, and the unfairness of their management of the controversy<sup>b</sup>, declares his resolution so to do ; let what will be the consequence<sup>c</sup>. Accordingly he breaks out, at the twentieth verse of this chapter, in the freest effusion of self-defence, pleading, and complaint ; which he pursues to the end of the next chapter. All this part of his discourse is the language of the passions.

Ver. 1, 2. *Lo mine eye, &c.*] These two verses ought not to have been disjoined from the former chapter. They authenticate the facts alleged in it.

Ver. 4. *ye are forgers of lies*] By *lies* he means their false accounts of the ways of providence towards bad men and good. He calls them *forgers*, or rather *varnishers*<sup>d</sup>, because they had set off their untruths in the glaring colours of rhetoric.

<sup>b</sup> Ver. 3—12.<sup>c</sup> Ver. 13—19.<sup>d</sup> טַפְּלִי It signifies in the Chaldee *to plaster*. Vid. Castell. *Lex. Hept.*

- 5, 6. Be dumb, so prove your wisdom; dumb receive  
Sharp castigation, which my lips shall give.
7. On God's behalf these methods will you dare;  
Unjust in judging, in dispute unfair?
8. To him be partial, half the truth conceal;  
Then sanctify the fraud and call it zeal?
9. Can you abide his test? will footing style,  
Which men deceives, th' Almighty's ear beguile?

10. If

Ver. 6. *Hear now, &c.*] *Hear now my reproof<sup>c</sup>, and hearken to the censures<sup>f</sup> of my lips.*

Ver. 7, 8. *Will you speak wickedly, &c.*] *They spoke wickedly for God*, because to justify him they were unjust to their friend; to save the honour of providence, they condemned an innocent man. *They talked deceitfully for God*; because they cunningly kept out of sight the truths that made against their own cause; namely, that many very wicked men prosper throughout life, and that many innocent persons perish with the wicked in general calamities. Thus they were partial to God; *they accepted his person*, as it is expressed in the next verse.

Ver. 8. *Will ye contend for God?*] Do you take upon you to be advocates for God? and to defend his providence in this iniquitous manner? Will this pretended zeal for his honour protect you from his resentment?

Ver. 9. *do ye so mock him*] The hebrew word signifies, among other meanings, *to flatter<sup>g</sup>* a person's humour at the expence of truth. It is the highest indignity that can be offered to God, to imagine that we gratify him by bigotry, partiality, and unjust methods of defending religion.

<sup>c</sup> תוכחת LXX. ἐλεγχοις *reproof*. This is the usual acceptance of the word in the book of Proverbs. The verb is englished *to reprove*, in the tenth verse of this chapter.

<sup>f</sup> רבות LXX. ὀνειδισμοις *redargutio, censure*.

<sup>g</sup> התל the derivative noun, בהתלות, is englished *deceits* in Isaiah xxx. 10. it there plainly imports untruths that flatter mens wishes.



10. If partial thoughts work secretly within,  
Tremble ; be certain he will mark the sin.
11. Shall not his majesty your fears alarm ?  
Nor yet the thunder of his lifted arm ?
12. What are your boasted maxims ? what your heap  
Of swelling promises ? I hold them cheap :  
Light as the dust before the rising gale ;  
Molehills of sand, as worthless and as frail.
13. Peace ; unmolested, while I pour abroad  
My honest pleadings, by no peril aw'd :

14. Befall

Ver. 12. *Your remembrances, &c.] Your memorable sayings*<sup>b</sup>. Their discourses were made up of common-place observations, maxims, and proverbs, concerning the judgements of God on wicked men ; and of pompous, romantic declamations on the worldly felicity of good men. To express his contempt of them, he compares them to *dirt* and *swelling heaps of mud* ; which are easily blown away or swept down.

*your bodies*<sup>i</sup>, &c.] *your swelling heaps are swelling heaps of mire*<sup>k</sup>. he means their swelling heaps of words ; their high-flown discourses, in particular, on the happy condition of pious and virtuous persons even in the present world<sup>l</sup>.

Ver. 13. *let come on me what will*] We meet with a similar mode of speech in the Arabian *Anthologia* : “ I will wipe off this dishonour with my sword, let the decree of God draw upon me what it will<sup>m</sup>.” The meaning is, I will revenge the

<sup>b</sup> זכרניכם Harir uses it in his first dissertation for a saying of the *Koran*. Vid. *Gol. Gram. Arab.* p. 218.

<sup>i</sup> גביכם *Your high-flown discourses*, Mr. Heath. *vos discours enfliez, your bombast harangues*, Crinsoz. Buxtorf, in his *Concordance*, translates it *celstites*. It properly signifies a *high building*, Ezek. xvi. 24. *Thou hast also built unto thee an eminent place*.

<sup>k</sup> המר *mud, or mire*. Isaiah x. 6.

<sup>l</sup> Chap. v. 19—26. xi. 15—19.

<sup>m</sup> *Antholog.* p. 355.

14. Befall what will; I'll put within my hand  
 My trembling life, and every danger stand.  
 15. Yes, he will slay me (other hope were vain)  
 Yet to his face I will my cause maintain,  
 16. And plead not guilty: his absolving voice  
 With sweet salvation will my soul rejoice:

None

the affront at the hazard of my life. This manner of speaking imports desperate resolution.

Ver. 14. *Wherefore<sup>m</sup>, &c.] At all events I will take my flesh in my teeth, and put my life in my hand.* These are proverbial expressions: The former is equivalent to, *I will eat my own flesh*; that is, I will be my own destroyer<sup>n</sup>. He means, *that he would maintain his ways before God*, though he were certain to perish in the attempt. Accordingly he resolves to expose himself to that danger; *I will put my life in my hand<sup>o</sup>*: What is carried in the hand may easily slip out, or be snatched away. However faulty these sentiments may be in other respects; there is yet a magnanimity in them, which discovers, in a wonderful manner, the animating force of a clear conscience.

Ver. 15. *Though he slay me, &c.] Lo he will slay me, I expect nothing else<sup>p</sup>: nevertheless I will maintain mine own ways before him.* He expected nothing else, but that God would cut him off by his present disease: Yet he resolves, in the face of certain death, to justify his innocence even to God himself.

Ver. 16. *He also shall be my salvation]* Mr. Crinsoz remarks, that *salvation<sup>q</sup>* here

<sup>m</sup> על כה Super quocumque tandem eventu, *notwithstanding any thing, at all events*; as the learned Schultens explains it. He proves that על signifies *non obstante* in chap. x. 7. על דעתך *notwithstanding thy knowledge that I am not wicked.* See his *Commentary*.

<sup>n</sup> Isaiah ix. 20. Ecclef. iv. 5.

<sup>o</sup> Judges xii. 3. See also Mr. Merrick on the *Psalms*, p. 235. 4to.

<sup>p</sup> This is Mr. Heath's translation of לא איחל הן יקטלני it is agreeable to the text. whereas our Translators follow the marginal correction לו איחל *I will trust in him.*

<sup>q</sup> יְשׁוּעָה in the *Psalms* it signifies *temporal deliverance*; and in Pf. lxii. 6. it means particularly deliverance from false accusers: compare ver. 4. of that psalm.

None but the wicked his tribunal dread,  
 Guilt in his presence dares not lift its head.

17, 18. Hear, hear, my pleading hear; the plann'd defence,  
 Assur'd of noble triumph, I commence:

19. Stand forth, accuser; thy inditement prove,  
 I'll yield to die; nor will one murmur move.

20. On two conditions (O indulge that grace).  
 I'll seek no shelter from thy awful face:

21. Remove thy crushing hand far off; and dart  
 No dreadful radiance to distract my heart:

22. Thou:

here signifies the deliverance, or *absolution*, of an accused person; whose innocence is acknowledged by his judge. Nothing but conscious integrity, and the most exalted sentiments of the divine equity, could give birth to this noble confidence. Our admirable poet has the art of sustaining the pious character of his chief personage, in the midst of the most daring excesses.

*for an hypocrite, &c.] But a profligate shall not come before him.* A wicked man, such as you have represented me, will not dare to venture on such an attempt; much less succeed in it.

Ver. 17. *my declaration]* This is plainly a judicial term. it denotes opening his cause, or shewing the matter of his complaint.

Ver. 19. *Who is he, &c.]* Who will appear as plaintiff, or accuser, against me?

*for now, &c.] for now I will be silent, and will die;* that is, as Mr. Heath explains it, if an accuser appear, and prove his charge; I will not speak one word more, but be content to suffer death as a convict.

Ver. 20, 21. *Only, &c.]* See the note on Chap. ix. 34, 35.

22. Thou then arraign; I'll answer with my plea:  
Or deign thou answer, while I question thee:
23. What, and how many, are my sins? reveal  
My crimes, my treasons, which thy rolls conceal.
24. What provocation veils thy face in frown?  
Why me proscribe as rebel to thy crown?
25. Shall pow'r almighty give the whirlwind law  
To toss a leaf, and persecute a straw?
26. Decrees severe! my youthful follies—these  
Now feel thy vengeance—O severe decrees!

27. With

Ver. 22. *Then call thou, &c.*] This is a flat contradiction to his resolution Chap. ix. 15. But no wonder; he was not master of himself. A reader who expects coolness and consistency from a man under the agitation of so many vehement passions, can hardly be himself in his sober senses.

The expressions clearly import, that he aimed to dispute his cause, not merely *before* God as a judge, but *with* God as a party. For explication of the terms, see the note on Chap. ix. 16.

Ver. 23—25. *How many, &c.*] Here is a rapid succession of interrogations, which carries an air of petulance in it. The style is too spirited to consist with reverence.

Ver. 24. *Wherefore, &c.*] He remonstrates against the treatment he met with, as incongruous to the behaviour he had maintained: just as if a loyal subject were frowned upon by his prince, and punished as a rebel.

Ver. 25. *Wilt thou break, &c.*] Here he alleges the disproportion of the means to the end. To employ such numerous and severe afflictions, to crush so feeble a creature, was like raising a tempest to blow away a leaf or a straw.

Ver. 26. *For thou writest, &c.*] Now he urges the disproportion of the punishment

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\* *thou writest*, i. e. thou decreest. It is a law-term. Compare Isaiah lxy. 6.



27. With bonds, and stripes, and durance hard, by thee

The punishment of slaves is laid on me :

28. To rottenness and worms a living prey,

Like a moth-eaten vest I waste away.

CHAP.

nishment to the fault. He was conscious of no other sins but the follies of his youth. He imagines he was now suffering for those inadvertencies ; which he thinks extremely hard, as his youth had been in the main a course of virtue. see chap. xxxi. 18.

Ver. 27. *Thou puttest, &c.*] He complains that he was used by God as men were wont to use their fugitive slaves. that is, his afflictions had exposed him to indignity and infamy equal to what was inflicted on the vilest of mankind. Elihu chastises him for these irreverent expressions chap. xxxiii. 11.

*in the stocks*] Mr. Heath's translation of this verse is as follows ;

*Thou puttest my feet also in a clog<sup>t</sup>,*

*Thou watchest all my paths,*

*Thou settest a mark<sup>u</sup> on the soles<sup>w</sup> of my feet.*

These expressions, he thinks, allude to the custom of putting a clog on the feet of fugitive slaves, with the owner's mark, that they might be traced and found. Some kind of ignominious punishment, either of slaves or other malefactors, is doubtless referred to. But till that can be on good authority ascertained, this verse will remain obscure.

Ver. 28. *And he as a rotten thing, &c.*] The learned Michaelis<sup>x</sup> reckons this among the passages, which refer to Job's disease. It certainly answers to the description chap. vii. 5. It is equally certain, that his disease was one considerable

<sup>t</sup> סָר The verb is preserved in Arabic; in which language it signifies *obstruere*, to *obstruct*, to put an obstacle in a person's way. See Schultens' *Comment*.

<sup>u</sup> תַּחֲקֶקָה The verb חָקַק properly means to *carve*, or cut with a graving tool ; I Kings vi. 35. *with gold fitted upon the carved work*.

<sup>w</sup> יֵרֵשִׁי the roots. a man stands upon the soles of his feet, as a tree on its roots.

<sup>x</sup> Not, in *Prælect.* p. 202.

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XIV.

- Ver. 1. Frail native of the womb, his age a span  
 Fill'd full with trouble, is thy creature man ;
2. A tender flow'ret, gather'd in its prime,  
 A shadow gliding o'er the plain of time.
3. Does this weak thing employ thy jealous eye?  
 Its faults the bus'ness of thy bar supply?

4. From

able part of his sufferings, and cause of the contempt into which he was fallen. But the difficulty lies in the sudden change of the person, *He* as a rotten thing, &c. such changes, however, are very common in the sacred poems. The usage also of the third person for the first is very frequent in the tragedies of Sophocles, *This man* for *I* and *me*<sup>y</sup>, as the learned Schultens has observed<sup>z</sup>.

## C H A P. XIV.

An air of sad solemnity is diffused over this whole chapter. It is a train of gloomy ideas, rising successively in a melancholy mind; and closing with a scene highly tragical, the deplorable condition of man in the grave.

Ver. 2. *like a flower—as a shadow*] The first of these similes beautifully represents the tender composition of man's elegant frame, which is easily destroyed by the smallest accident: The other illustrates the emptiness of his enjoyments, and the celerity with which his life is continually hastening to its period. This image in the latter comparison may be the shadow cast by the sun upon the earth: But Cocceius understands it rather of the shadow on the sun-dial. Sun-dials were probably as early as the times of Job, being an invention which would naturally occur to the Egyptians or Chaldeans; who were such great Astronomers.

Ver. 3. *dost thou open thine eyes upon, &c.*] This expression denotes in Zech.  
 xii.

<sup>y</sup> Œdipus Colonus. ver. 676, 1394, 1542, 1616, 1689. See several examples of this idiom among the Greeks and Orientals in Mr. Merrick's note on Ps. xxxiv. 7.

<sup>z</sup> Mr. Grey, Chappelow, and Heath, are for removing this verse, and placing it next after the second verse of the following chapter.

4. From a foul spring can limpid waters run?  
Lives there a man from failings pure? not one.
5. His date is shorten'd, and his term assign'd,  
The bound unpassable by thee defin'd:
6. Yield him some respite; turn, O turn away,  
And leave this hireling to enjoy his day.

7. A

xii. 4. to look angrily at another: *In that day, saith the lord, I will open mine eyes upon the house of Judah, and will smite every house of the people with blindness.*

*me*<sup>a</sup>] Mr. Heath renders it *him*, as corresponding best to *such a one* in the former clause.

Job argues here, that it is too severe to increase the ordinary afflictions of human life; by animadverting with rigour on such a frail and short-lived creature as man. he speaks in general terms, but points in particular to his own case.

Ver. 4. *Who can bring, &c.*] He now pleads for lenity on account of the natural weakness of man's moral powers: Imperfection is entailed on man by his birth. Can such a creature be without failures?

Ver. 5, 6. *Seeing his days*<sup>b</sup>, &c.] He alledges the contracted limits of human life, and the impossibility of extending it beyond those bounds, as a motive for the intermission of his sufferings; and for allowance of some little enjoyment to such a short existence.

<sup>a</sup> אָתִי *me*. Mr. Heath remarks, that all the ancient versions, except the Chaldee, read אֵתִי *him*.

<sup>b</sup> *are determined*] הַיּוֹצִים *are cut short*. we translate it *maimed* in Lev. xxii. 22. where it seems to mean the loss of a limb, or some part of the body, by amputation. compare the use of this word in Isaiah x. 23. with the LXX, and with Rom. ix. 28. Job probably thought of the longevity of the antediluvian men, and the present abbreviation of human life.

7. A tree which falls beneath the wounding steel,  
Hopes a new growth the cruel wound to heal:
8. Yea though its sapless bole with age decay,  
The roots half mould'ring in th' unwater'd clay;
9. Touch'd by the vital stream it buds around,  
Like a young plant, with flow'rs and fruitage crown'd:
10. But man, expir'd, what latent pow'rs restore?  
Man disappears, and who beholds him more?

## 11. The

Ver. 7—12. *For there is hope, &c.*] He inforceth his petition for ease (ver. 6.) by another consideration: There is no coming back from the grave into this world; to enjoy a second life, whose felicity might make amends for the misery and infamy he now suffered. That this is his meaning, appears by the illustrations which he employs. If a tree, he says, be cut down to the ground; it will spring again from its root. where? on the very spot on which it grew before. it is not so with man when he dieth. If also a pool, or lake, which feedeth some river, be by any accident dried up; the waters will indeed continue to exist somewhere, but they will run no more in their former channel: so is it with man, when he disappeareth from this world; into which he shall never return.

Ver. 9. *like a plant*] Like one newly planted; so the Septuagint translates it <sup>c</sup>, and the sense requires.

Ver. 10. *wasteth away*<sup>d</sup>] The hebrew word signifies, to be so intirely subdued and weakened as not to be able to recover. Man when dead has not any strength or vigorous principle, like the root of a tree that is felled, remaining in him to renew his life.

<sup>c</sup> νεοφυτος. Vulg. quasi tum primum plantatum est, *as though it were then first planted.*

<sup>d</sup> יחליש See Exod. xvii. 13. Isaiah xiv. 12. In the former of these passages it is Englished *to discomfit*; in the latter, *to weaken*. In Joel iv. 10. \* the noun is turned by the LXX. αδυνατος *the weak, or impotent*. It seems to correspond exactly to the υπερειδε καμοντας ανθρωπος Homer. Il. γ. 278. compare Il. ψ. 71, 72, 444.

\* LXX. iii. 10.



11. The pool its water lofes, and the ſtream  
Dries to a deſert, in the ſcorching beam ;
12. So man is loſt : in duſt ſupine he lies,  
Nor, till the ſpheres forget to wheel, ſhall riſe :  
While day and night their beauteous order keep,  
Death binds him faſt in ever-during ſleep.
13. O hide me, ſcreen me in ſepulchral ſhade ;  
Till this fierce tempeſt of thy wrath be laid :  
Set me a ſeaſon, when, with accent mild,  
Thy voice ſhall waken thy remember'd child.

14. But

Ver. 11. *the ſea*] ſo the orientals ſtyle a *lake*, or any large body of water. ſee the note on ver. 7—12, alſo the note on chap. vii. 12.

Ver. 12. *riſeth not*, &c.] that is, he riſeth not to a ſecond life in this world. See the above note on ver. 7—12. and compare chap. vii. 9, 10.

Ver. 13. *O, that*, &c.] In chap. vii. 9, 10, 11. reflection on the impoſſibility of coming back from the grave into this world, to enjoy a ſecond and happier life, and more eſpecially to clear his innocence ; had caſt him into a paroxyſm of deſpair. The ſame reflection now occurring again produceth the ſame effect. This paſſionate wiſh ſomewhat reſembles that of *Io*, who in an agony of diſtreſs cries out to Jupiter ; “ Conſume me with fire, or hide me under ground, or give me to be food to the ſea-monſters ”.

*in the grave*] *in ſheól*. See the APPENDIX to theſe notes. *Numb. II.*

*untill thy wrath be paſt*] This is ſtrange language. His perturbation of mind is ſo great, that he ſcarce knows what he ſays. He thinks God is angry with him ; and that his anger will continue, ſo long as he is in the preſent world : but that if he were removed out of it, God's wrath would ſubſide, and in time

go

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\* In the *Prometheus* of Æſchylus.

14. But shall a carcase, rotted in the tomb,  
 Quicken, and flourish with a second bloom?  
 Patient of life, throughout my suff'ring state,  
 I would that blissful renovation wait.

15. O

go off; like man's repentment, when the object of it is kept a considerable while out of his sight.

*appoint me a set time, &c.*] He seems to suppose, that the state of death is a state of *insensibility*<sup>f</sup>: and begs he may remain in that condition but for a fixed term; and then recover his consciousness, and therewith the favour of God and enjoyment of felicity in a second life in the present world. This with contradicts what he had said but a little before of the impossibility of returning from the grave to live here again. But we should remember the distracted state of his mind. He presently however recovers himself, so far as to see the absurdity of such a wish: *If a man die, shall he live again?*

Ver. 14. *If a man die shall he live again?*] He seems to correct himself for his vain request in the foregoing verse. The same thought as in ver. 12, of the impossibility of a man's returning into the world to live in it again, is here expressed in the form of an interrogation.

*all the days, &c.*]

*All the days of my appointed time<sup>g</sup> I would wait,  
 Untill my renovation<sup>h</sup> come.*

He means, I think, that if there were a resurrection to a new life in this world to be hoped for, he would bear his present heavy afflictions with unshaken patience. By his *appointed time* I understand his now suffering condition: and by his *renovation*, his restoration to a second life here for the vindication of his character, and the enjoyment of some happiness. The tenor of his whole discourse appears to me to suggest this interpretation.

<sup>f</sup> Compare Psal. vi. 5.

<sup>g</sup> צְבֹאָה *my warfare*, or appointed time of affliction. See chap. vii. 1.

<sup>h</sup> הִלִּיפְתִּי *my sprouting again*. it is a metaphor from a tree springing again, after it has been cut down; ver. 7. *it will sprout again*. The septuagint turns it in the verse before us *ἕως ὅτου πάλιν ᾔσθωμαι* till I exist again.

15. O haste, arraign me, my warm pleadings hear;  
And with a father's heart incline thy ear.

16. Ah! too severe, observant of my ways,  
Thy mem'ry numbers every step that strays:

17. All annall'd in thy rolls, beneath thy seal,  
My sins are treasur'd, and thy wrath I feel.

18. Thy wrath lays desolate this earthy ball,  
Its rocks are funder'd and its mountains fall.

19. Thy

Ver. 15. *Thou shalt call*, &c.] Unable to bear the thought of going out of the world under such a load of infamy, and having no hope of coming back into it again, to clear his innocence; He earnestly begs of God to relent towards his creature, and to bring him to immediate trial.

*Call thou, and I will answer;  
Have thou a desire to the work of thine hands.*

The terms *call* and *answer* ought surely to be taken in the same judicial sense as in chap. v. 1. xiii. 22. the former denoting the action of bringing the complaint; the latter the part of the defendant in replying to it.

Ver. 16, 17. *For now*, &c.] as a contrast to the tender regard he pleaded for in the foregoing verse, and as a reason for his urging an immediate trial; he here sets forth, in judicial expressions, the severity with which God treated him now.

Ver. 16. *For now*, &c.] His complaint here shews, that his discontent with the ways of providence is still increasing: And thus the business of the poem, which is to expose that offence, is going forward.

Ver. 17. *thou sowest up mine iniquity*.] *Thou recordest<sup>1</sup> mine iniquity*. This circumstance, though mentioned last, comes in order before the other: for the record must be made up, before it is sealed and put in a place of security.

Ver. 18—22. *And surely*, &c.] Here is an abrupt transition to some other matter,

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<sup>1</sup> *הטפ* to note in a register, as Mr. Heath turns it; and so the LXX. *επισημαίνει*.

19. Thy headlong torrents through the vallies found,  
Burst the stone bridges, scoop the solid ground,

Ravage

ter, after the manner of the Arabian poets<sup>k</sup>. He passeth, if I mistake not, from his own particular afflictions to the calamitous state of this world in general; instancing earthquakes, inundations, and the waste of mankind by death: all which he considers as effects of the wrath of God against the sins of men<sup>l</sup>. compare ver. 13.

Ver. 18. *The mountain falling, &c.*] by an earthquake. see the note on chap. ix. 5.

Ver. 19. *The waters, &c.*] I understand this verse to be a description of desolating land-floods, or torrents, occasioned by the falling of the autumnal or vernal rains in too great abundance.

*The waters dash in pieces<sup>m</sup> the stones,  
Their overflowings<sup>n</sup> wash away the soil of the earth,  
And thou destroyest the hope of man.*

*the hope of man*] that is, the hope of the husbandman; the fruits of the ground, whether in the vineyard or in the fields.

The yellow harvests of the ripen'd year,  
And flatted vineyards, one sad waste appear:  
When Jove descends in sluicy sheets of rain,  
And all the labours of mankind are vain.

Pope's Hom. Il. v. 117, &c.

<sup>k</sup> Vid. Pocock *in carmen Tograi*. p. 50.

<sup>l</sup> See chap. ix. 5, 6. Homer also represents deluges as divine punishments of injustice. Il. xvi. 384, &c.

<sup>m</sup> שחקן it signifies not a gentle but a violent attrition and dissipation, as appears by the literal and figurative use of this word in the hebrew bible. See Exod. xxx. 36. Pf. xviii. 43.

<sup>n</sup> פִּיחִיחַ The verb signifies in Chaldee *to increase*; in Arabic, *to pour out*. Vid. Castell. *Lex Hept.* with regard to the construction, the masculine plural פִּיחִיחַ is the nominative to the verb תִּשְׁטֹף singular and feminine: and the affix ה refers to the dual number זֵי as its antecedent. These are common enallages in the Arabic language. Vid. Shultens' *Comment.*



Ravage the fields, and with impetuous fway

Hurry the rural hope of toiling man away.

20. O'er weeping man thy legion'd ills prevail,

His face thou changest into sickly pale :

Then sudden to the nether shades he's hurl'd,

Cut off from all communion with the world ;

21. Unknowing what befalls his children here,

Unsharing in the triumph and the tear :

22. His corse, meanwhile, in sorrow wastes away,

And his lost breath laments its mould'ring clay.

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Ver. 20. *Thou prevailest, &c.*] This expression referreth to the constant and irresistible operation of the sentence of mortality, which is passed upon all men.

*Thou changest, &c.*] Too often we behold, with a sigh, this funeral preface in the altered looks of our valuable friends and beloved relations.

Ver. 21. *His sons, &c.*] The heart of every tender parent feels the force of this pathetic sentiment.

Ver. 22. *But his flesh, &c.*] As the two foregoing verses spoke of man departed into another world, it is most natural to understand this verse to relate to the same subject. According to the following translation\*, which the original will allow, we are presented with a tragical picture of man's condition in the grave:

*But over<sup>p</sup> him his flesh shall grieve<sup>q</sup>,  
And over him his breath<sup>r</sup> shall mourn.*

In

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\* Suggested in part by the learned Schultens.

<sup>p</sup> עליו *over, or for, him* Amos vi. 6. *they are not grieved for the affliction of Joseph.* Vid. Noldium.

<sup>q</sup> כָּאֵב *to be sorrowful*, as in Prov. xiv. 13. *the heart is sorrowful.* The adjective bears the same acceptation in Arabic. See the Arabic version of the Psalms, Pf. xxxiv. 17.

<sup>r</sup> נִפְשׁוֹ *his breath.* ch. xli. 21. (Heb. ver. 13.) *his breath kindleth coals.*

## CHAP.

## XV.

- 1, 2. The Temanite reply'd: What storm is this,  
 From our wise man, of pride and emptiness!  
 This, wisdom's language? is a wise man's mind  
 Big with the poison of an eastern wind?
3. And will he thus abuse the pow'rs of breath,  
 To vent opinions mischievous as death?

## 4. Death

In the daring spirit of oriental poetry, *the flesh*, or body, and *the breath* are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mould'ring clay which it once enlivened.

## C H A P. XV.

The poem is now all in a flame. Even Eliphaz has lost temper. He vents himself in bitter sarcasms and reproaches; charging Job's replies with impiety, self-sufficiency, contempt of his elders, and intolerable arrogance towards God himself. ver. 1. to the end of ver. 16.

The second part of the speech, ver. 17—30, is a citation of an old Arabian poem<sup>1</sup>, the subject whereof is the vengeance of God on some tyrannical princes: For Eliphaz and his companions supposed Job to be of that character.

He concludes, by way of application, with his own comminations on all who abuse the power intrusted to them, and make a sale of justice. The drift of the whole is to vindicate providence, to expose Job as an object of divine wrath, and to terrify him, if possible, into a confession of his guilt. ver. 31—35.

Ver. 3. *unprofitable—can do no good*] These negative expressions must here signify highly *pernicious*, by a figure of speech called *meiosis*. otherwise the thought in this verse will sink into flatness. for in the foregoing verse, he had characterised Job's opinions by the strong image of *the east wind*. In those climates, both in spring and summer, if the east-wind blows for some days<sup>2</sup>, all  
 the

<sup>1</sup> See Michaelis on *the Prælections*.

<sup>2</sup> Michaelis in *Prælect.* p. 23. n. 22.

4. Death to religion, to all virtue bane,  
Thy words the lifted hand of pray'r restrain.
5. Thy mouth bewrays, spite of its glozing art,  
Th' impiety close-lurking in thy heart :
6. By thy own mouth condemn'd, what need of mine?  
Sufficient voucher for thy guilt is thine.

7. Born

the fields are burnt, so as that scarce any green thing remains ; most of the rivers and fountains are dried up, and nature itself seems almost to die.

Ver. 4. *Yea thou castest off fear, &c.*] He taxeth Job's doctrine of an *unequal providence* with impiety. It tended, he says, to subvert religion ; by confounding all distinction of characters in the distribution of good and evil. That he refers to this doctrine, appears by his asking Job, in ver. 7, 8, whether he had been in the council of God ; since he pretended to be better informed in the plan of providence than they ?

*Thou castest off*] The hebrew word imports *disannulling*, or *making void* a moral bond or obligation. The obligation of religion is broken, he says, by Job's principle *that God destroyeth the perfect and the wicked* \*. The wicked, then, have nothing to fear ; nor the pious any thing to hope from him. In short, the providence which Job contended for, was, in this man's account, no providence at all ; and nothing better than downright atheism.

Ver. 5, 6. *For thy mouth, &c.*] Behold the progress of bigotry and uncharitableness. He first falsely accuseth his friend of having vented atheistical principles ; and then concludes, that there wanted no other evidence to prove him a wicked man.

*Thou chusest the tongue of the crafty*] He gives this invidious turn to Job's protestations of innocence, prayers, and appeals to God : which he represents as an artful address to the passions of the hearers ; to blind their judgement, and deceive them into a favourable opinion of his piety.

\* תפּר Numb. xxx. 14, 15. *But if he (the husband) shall any ways make them (the vows of the wife) void, after that he hath heard them, &c.*

† Chap. ix. 22.

7. Born before Adam, saw thy favour'd eyes  
The wood-crown'd hills from eldest ocean rise ?
8. Hast thou in the celestial synod stood ?  
The counsels heard, th' Almighty's edicts view'd ?  
Dost thou possess the secrets of his rule ?  
Thou only wise, and every man a fool ?
- 9, 10. What boasts thy knowledge above ours ? Behold,  
With us the head in grave experience old ;  
Yea th' old old man, to whose low-bending years  
Thy father's wrinkled age as youth appears.
11. Mean are divine emollients ? held for vile,  
Friendship's monitions couch'd in friendly style ?

12. Whither

Ver. 7—10. *Art thou, &c.*] He now chastiseth him for having presumed to understand the ways of God, better than they who were so much his elders.

*Art thou the first man, &c.*] *Wast thou born before Adam* \* ? The sarcasm in this, and in the following verse, is severe but noble : perfectly in the lofty manner of this speaker. The question amounts to asking, if he was some superior being who existed before the world ? compare Psalm xc. 2. Prov. viii. 25.

*Hast thou heard, &c.*] *Hast thou been a bearer in the council* <sup>y</sup> of God ? Hast thou been present, when the angelic assembly were in waiting before the throne of God <sup>z</sup>, to give account of their ministry ; and to receive fresh orders respecting the affairs of providence in our world ?

Ver. 11. *the consolations of God*] So he styles their promises of a speedy re-  
establisment

\* אדם הראשון *πρῶτος τῷ Ἀδὰμ*. The Chaldee turns this clause, *were thou born in the times before Adam, without father and mother ?* Had the meaning been *art thou the first man*, the original must have run האדם הראשון (Vid. Schultens' *Comment* ) as אדם קדמ' the first man, in the Targum on Ps. lxxiv. 10.

<sup>y</sup> בטר in the council, or assembly as our Translators render it in Ps. cxi. 1. Jer. vi. 11. It ought also to have been turned *council* (not *counsel*) in Jer. xxiii. 18.

<sup>z</sup> Job i. 6.



12. Whither will headlong pride impell thy foul?

How fiercely wild thy flashing eye-balls roll,

13. Thy spirit turning upon God again,

And passion raving in audacious strain!

14. "What, pureness challeng'd by a child of dust?

"By woman-born, the lofty style of just?

15. "Not

establishment of his felicity, on condition of his repentance. He gives them the pompous appellation of divine consolations, on account of their pretended excellence.

*Is there any, &c.]* According to Schultens the translation should be;

*And gentle<sup>a</sup> discourse<sup>b</sup> to thee?*

He means by *gentle discourse* their *distant intimations* of his guilt, their warnings insinuated in the way of examples, and their exhortations to confession and amendment. On all which, as well as on their consolations, Job had poured contempt; particularly in chap. xiii. 12.

Ver. 12, 13. *Why doth thine heart, &c.]* This reprehension points in particular to those too high-spirited expostulations, in chap. xiii. 22, &c.

*and what do thine eyes wink at?]* *Wherefore do thine eyes look fierce<sup>c</sup>?* Excruciating pain, anguish of mind, and indignation at their cruel treatment had given, perhaps, an air of wildness and fierceness to his countenance; which this inhuman censor attributes to passion against God.

<sup>a</sup> לֵאט *ad lenitudinem*, gently; as our english bible turns it, in II Sam. xviii. 5. Deal gently for my sake with the young man. The root is לָאָט *lenis fuit*, so it signifies in Arabic. Vid. Comment. Schultens.

<sup>b</sup> דְּבַר a series of words, or *talk* as it is rendred in ver. 3. *unprofitable talk*.

<sup>c</sup> רֹמֶם This word is no where else found in the hebrew bible. It is, however, happily preserved in the Arabic language: where, according to Schultens, it signifies *to be in a rage, to frown, to have a wild and threatening look*; being a metaphor either from the growling of a beast of prey, or from the aspect and rumbling of a thunder-cloud.

15. " Not pure, not just, before his piercing sight,  
 " Are ev'n his holy ministers of light:

16. " How then, that foul abominable thing,  
 " Who sins as eager as he quaffs his spring?"

17. Hear thou my doctrine, what these eyes attest,

18. By ancient bards in living verse express:

A line of worthies, in succession long,

With faithful voice roll'd down th' immortal song;

19. For

Ver. 14, 15. *What is man, &c.*] His citation of the oracle (chap. iv. 17, &c.) a second time, is intended as a reproach of Job's disobedience to it by persisting to justify himself to God.

*How much more abominable, &c.*] In the first recital of the oracle, the application was addressed to mankind in general (chap. iv. 19.) But the words *abominable*<sup>d</sup> and *filthy*<sup>e</sup>, which he now useth, are, in scripture, epithets of the vilest sins and sinners: And the strong phrase *which drinketh iniquity like water*<sup>f</sup>, implies committing crimes without reluctance, yea with eagerness and gust; which is an effect of *inveterate habits* only. All this perfectly agrees with their injurious idea of Job; to whom the application is now personally made.

*How much less*<sup>g</sup> (*clean in his sight*, ver. 15.) is the *abominable and filthy man*<sup>h</sup>, *who drinketh iniquity like water*?

Ver. 17—19. *I will shew thee, &c.*] Bildad had quoted half a dozen lines of the

<sup>d</sup> נתעב

<sup>e</sup> נאלח See Levit. xviii. 30. Psalm xiv. 1, 3. 1 Pet. iv. 3.

<sup>f</sup> Prov. xix. 28. *The mouth of the wicked devoureth iniquity.*

<sup>g</sup> אף כי Chap. ix. 14. *How much less shall I answer him?*

<sup>h</sup> איש the man. Pl. cxii. 1. ירא את יהוה *Blessed is the man that feareth the Lord.*

19. For wisdom fam'd, on whose high-favour'd land  
Invasion's foot was never known to stand.

20. " The tyrant, all his days of dreaded pow'r,  
" In dark suspicion of its fatal hour,

" His

the ancient poetry, that were in the *proverbial* style<sup>i</sup>. Eliphaz is going to cite a much larger number; of *the descriptive* kind, and in a sublimer strain. He pre-faceth the citation with observing; first, that the facts alledged in these verses were verified by his own experience; *that which I have seen, I will declare*. secondly, that these verses contain the observations of the wise in very ancient ages; and had been carefully conveyed down by oral tradition to the present times; *which wise men have told from their fathers, and have not hid it*: and thirdly, that these traditional verses had been preserved pure and perfect, by means of the peculiar circumstances of the persons through whose hands they had passed: for no foreign colony had intermixed with them; *unto whom alone the land was given*. Neither had their country ever been conquered, *and no stranger came upon them*<sup>k</sup>; characters, which determine the country, spoken of, to be *Arabia Felix*<sup>l</sup>; and consequently the cited poem to be an *Arabian* poem.

Ver. 18. *have told*] that is, have expressed in memorial verses: for this was the ancient mode of conveying instruction<sup>m</sup>. Poetry was the favourite study of the Arabs in the earliest times, and was used as the vehicle of all their knowledge<sup>n</sup>. 'Tis further observable, that Eliphaz says, *have told*, not *have written*: He speaks therefore of times anterior to the invention of letters.

Ver. 20, &c. *The wicked man, &c.*] We have here the pleasure of reading a piece

<sup>i</sup> Chap. viii. 11, 12, 13.

<sup>k</sup> לא עבר זר בתוכם LXX. κα περιθεν αλλογενες επι αυτες; no stranger came upon them. See Joel iii. 17. Heb. iv. 17.

<sup>l</sup> Mr. Le Clerc supposes, with great probability, that *the wise men*, whom Eliphaz speaks of, were the *Jostanidæ*, the pure original Arabs, descendants of Jocktan the son of Eber; who settled in *Arabia Felix*, which they enjoyed *alone*: They became famous for their wisdom, that is, philosophy. Vid. Pocock. *Specim. hist. Arab.* p. 3, 6. and 1 Kings iv. 30. The Queen of Sheba was of this country.

<sup>m</sup> See the note on chap. viii. 10.

<sup>n</sup> Pocock. *Specim. hist. Arab.* p. 138, 159.

“ His own foul tortures with divining fears:

21. “ He starts, dire noises eccho in his ears;

“ He hears the ruffian’s step, in peace profound,

“ He trembles at th’ imaginary wound;

22. “ His conscious heart despairing to evade

“ The midnight vengeance of the watching blade:

23. “ An exile now, unfriended, hard bested,

“ Wand’ring, inquiring, crouching low for bread;

“ He

piece of poetry, that was the production of Arabia Felix; more ancient, perhaps, than the old Caananitish song quoted by Moses<sup>o</sup>, and no less admirable for its sublimity than venerable for its age. The citation ends with the thirtieth verse: For that verse closeth the description which begins at this twentieth verse.

*travelleth with pain*] *tormenteth himself*<sup>p</sup>. He is in perpetual dread of some tragical catastrophe.

Ver. 21. *A dreadful sound, &c.*] *A dreadful sound is in his ears, that in peace<sup>q</sup> the destroyer will come upon him.* When there are no signs of invasions, insurrections, or plots against him, his disturbed imagination is continually presenting destruction to him. This is strong painting.

Ver. 22. *He believeth not, &c.*] His despair of escaping some unhappy end, assassination for instance, is described here:

*He believeth not that he shall return out of darkness,  
But (believeth) that he is watched for<sup>r</sup> of the sword.*

Ver. 23. *He wandereth, &c.*] This abrupt transition, to *the punishment* of the wicked

<sup>o</sup> Numb. xxi. 27, 28.

<sup>p</sup> כְּתוּהִלָּל *εαυτον τιμαζμενος* *tormenting himself*, as Grotius explains it. Buxtorf, in his hebrew concordance, renders it, *dolore se conficit*. It is englished *was exceedingly grieved*, in Esther iv. 4.

<sup>q</sup> בְּשָׁלוֹם St. Jerom’s version is free and clear; *et cum pax sit, ille semper insidias suspicatur, and when there is peace, he is always suspicious of plots.*

<sup>r</sup> צִפּוֹ Pl. xxvii. 32. *The wicked watcheth the righteous, and seeketh to slay him,*



“ He knows, he knows his predetermin'd doom,

“ Sees it arriv'd, the day of direful gloom :

24. “ Gigantic

wicked oppressor, admirably expresseth the suddenness of the event ; and presents him to our very sight in a most deplorable state of calamity. It was no uncommon thing, in ancient times, to see bad princes expelled their dominions, and reduced to beggary in a foreign land. Homer alludes to such examples, in those beautiful lines where Achilles says to king Priam ;

Two urns by *Jove's* high throne have ever stood,  
The source of Evil one, and one of Good ;  
From thence the cup of mortal man he fills,  
Blessings to these, to those distributes ills ;  
To most he mingles both : The wretch decreed  
To taste the bad, unmix'd, is curst indeed ;  
Pursu'd by wrongs, by meagre famine driv'n,  
He wanders, outcast both of earth and heav'n.

Mr. Pope's Iliad, B. xxiv. 663<sup>s</sup>, &c.

*He knoweth, &c.*] *He knoweth* by experience<sup>s</sup>, *that a day of darkness was decreed*<sup>u</sup> ; it is *present to him*<sup>w</sup>. He had lived in terrible apprehensions of this *day of darkness*, or time of vengeance<sup>x</sup>. He now finds by experience, that such a fatal day was preordained to his crimes. *The day of the wicked* means the time appointed in the counsels of God for the punishment of his wickedness. Pf. xxxvii. 13.

<sup>s</sup> In the original, ver. 527, &c.

<sup>y</sup> ידע *He knoweth by experience* : so it signifies chap. v. 25. *Thou shalt know also that thy seed shall be great, &c.*

<sup>u</sup> נכון *decreed, established by the decree of God, Gen. xli. 32. the thing is established by God.*

<sup>w</sup> בידו *it is in his hand, i. e. before him, in his presence.* Thus in the apocryphal book of Esther, chap. xiv. 4. the queen says to God, *my danger is in mine hand.* In Arabic the phrase בין ידיו is frequently used for *coram eo*, in his presence. See the Arabic version of the Psalms, Pf. v. 5. ix. 3.

<sup>x</sup> Ver. 22. *He believeth not that he shall return out of darkness.*

24. " Gigantic Woe and desperate Remorse

" Affail, distract, o'erpow'r him; like the force

" Of some great sultan, when he pours his might

" On the bold satrap who provokes the fight.

25. " This is the daring criminal, whose pride

" With lofty arm the thunderer defy'd:

26. " Who

Ver. 24. *Trouble and anguish, &c.*] One of these terms meaneth, I suppose, his *outward calamities*; the other, his *despair*. To express both in the language of sublimity, and withal to give a strong idea of the number and irresistible violence of his distresses, the Poet represents *trouble* and *anguish* as persons, and leaders of a formidable army of evils; attacking and overpowering this high delinquent. He illustrates this thought by the simile of a monarch, who with his whole force falls upon one of his great lords that is in open rebellion against him; as Grotius explains the comparison: *as a king ready to the battle*.

Ver. 25—28. *For he stretcheth out, &c.*] The poet breaks the thread of his description of this wicked man's *punishment*, to delineate his *crimes*; which are impiety<sup>1</sup>, luxury<sup>2</sup>, and rapacity<sup>3</sup>.

*He stretcheth out, &c.*] These images are borrowed from the single combat, which was much in practice in the ancient wars. *Stretching out the hand* is the attitude of defiance: *strengthening himself*, or *behaving himself insolently*, may denote the haughty terms of the challenge; and *running, &c.* the intrepidity and fury of his attack. These bold metaphors are intended to express the most daring impiety, atrocious violation of the laws of God with contempt of his vindictive justice. The whole may be thus translated,

*For he stretched out his hand against God,  
And bade defiance<sup>b</sup> to the Almighty.*

*He*

<sup>1</sup> Ver. 25, 26.

<sup>2</sup> Ver. 27.

<sup>3</sup> Ver. 28.

<sup>b</sup> So Mr. Heath turns יַהֲבֵר The LXX. render it by *τραχύνω*, which signifies, says Drusius, *collum attollo, superbio, ferocio*. The hebrew word in this conjugation imports literally, *to make himself a mighty man*. The idea, which it contains, is opened and extended in Ps. xii. 3, 4, 5.

26. " Who stretching out his neck, in open field,  
 " Rush'd on the terrors of the blazing shield.
27. " His heav'n was riot, and his god was wine,  
 " Fat cloath'd his ample face, and fat his spreading loin:
28. " By rapines rich, by desolations great,  
 " The ruin'd city and the pillag'd state.
29. " 'Tis wealth accurs'd, pow'r for a season tall,  
 " On canker'd root, aspiring but to fall:
30. " Dark

*He ran upon him with his neck<sup>c</sup>,  
 Upon the thick bos of his buckler.*

Homer gives to Jupiter a spear and a shield. The scripture poets arm the Almighty with a shield, a sword, and a bow.

Ver. 27. *he covereth—and maketh, &c.*] *he covered—and made, &c.* This verse is a graphical description of luxury. compare Pf. lxxiii. 7, 8.

Ver. 28. *And he dwelleth, &c.*] *And he dwelled, &c.* The foregoing verse marked the *sensuality* of this wicked man. The character would have been left unfinished, had the poet added nothing concerning the *oppressions* by which that luxury was supported. I think therefore, that by *dwelling in desolate cities, &c.* must be understood his getting possession of them by conquest; and depopulating them partly by his sword, and partly by severe contributions and taxations.

Ver. 29. *He shall not, &c.*] The poem here returns to the description of this man's *catastrophe*.

*He shall not continue to be rich<sup>d</sup>,*

*Neither*

<sup>c</sup> בִּצְוֹאֵר *cum prono collo*, with his neck stooping and stretched out; the very attitude of a combatant running upon his adversary, as Mr. Le Clerc, I think, has remarked.

<sup>d</sup> לֹא יִעֲשֶׂה *He shall not continue to be rich.* A verb is sometimes to be understood of the continuation of the action expressed by that verb. Vid. Guarin's *Grammat. Heb.* vol. i. p. 518.

30. "Dark clouds involve him, on his branching head  
 "Devouring flames fierce devastation spread:  
 "Uprooted by the furious breath of heav'n,  
 "Impetuous down his mountain's steep he's driv'n."

31. Woe to the man who by oppression climbs,  
 Drunk with successes, and secure in crimes:

32. For

*Neither shall his power<sup>c</sup> endure,  
 Neither shall their prosperity<sup>f</sup> strike root<sup>e</sup> upon the earth.*

This is a negative manner of expressing the total overthrow of such men's greatness and felicity.

Ver. 30. *He shall not depart, &c.*] he shall not come out of his calamities. The destruction of the tyrant, with his whole family and fortunes, is here represented by that of a lofty tree; which on some dark tempestuous day is fired by lightning, torn up by the wind, and hurled down the precipice on which it grew.

Ver. 31. *Let not him, &c.*] Eliphaz now speaks in his own person, and denounceth a commination, grounded on the example in the lines just cited, against all who raise themselves to wealth and power by iniquitous means; pointing in particular to Job.

*Let him not trust in prosperity<sup>b</sup>, who is intoxicated<sup>i</sup> therewith:*

*For*

<sup>c</sup> חֵיל signifies power very frequently.

<sup>f</sup> מְנֻלָּם their prosperity, as Mr. Heath turns it. The root נָלָה is in Arabic, *affecutus est, obtinuit votum scopumque*. מְנֻלָּה therefore is *success*, or a state in which all things go according to a man's wishes and endeavours. Schultens.

<sup>e</sup> לֹא יִטָּה shall not extend, viz. its roots; *non radices aget in terram*, Schultens: *more arborum quæ radices suas longè latèque extendunt*. Drusius.

<sup>b</sup> כִּשּׁוֹן it signifies in Arabic, an *equilibrium*, and is applied to the sun in his meridian altitude; and in metaphor denotes *the height of prosperity*. Schultens.

<sup>i</sup> נִתְעָה qui eâ inebriatus insanit. Isaiah xxviii. 7. xix. 13, 14. Hof. iv. 12. Schultens.



32. For bitter change shall come: untimely blast  
 His boughs shall wither, and his fruit shall cast;  
 33. As when the vine her half-grown berries show'rs,  
 Or poison'd olive her unfolding flow'rs.  
 34. Know all the wicked, all the venal crew,  
 Their splendid tents the skulking bribe shall rue:  
 A fire it kindles, and the flame supplies,  
 Till the gay scene a dismal desert lies.

35. See

*For his change<sup>k</sup> shall be misery<sup>l</sup>.*

Ver. 32. *It shall be, &c.*] *It*, the calamitous change before mentioned *shall be accomplished before his time*; that is, before his days are fulfilled: He shall perish by an untimely death.

*His branch shall not be green*] *shall not continue green<sup>m</sup>*. His fate shall be like that of a vine, or olive, that is withered by drought, or by a poisonous east-wind; as it follows in the next verse.

Ver. 33. *He shall shake off, &c.*] The green grapes shew themselves early in the spring<sup>n</sup>, in those hot climates; and the olive blossoms in June and July<sup>o</sup>; in which months a burning pestilential east-wind bloweth there<sup>p</sup>.

Ver. 34. *Hypocrites*] *Profligates*. it is clear, that *the congregation of hypocrites* and *the tabernacles of bribery* mean one and the same character; such impious oppressors

<sup>k</sup> תמורתו it is englished *exchange* chap. xxviii. 17. *and the exchange of it shall not be for jewels of fine gold*. A change of condition, from good to bad, is like an exchange of a valuable commodity for another that is nothing worth.

<sup>l</sup> שוא vanity, that is, *misery*. So it is used chap. vii. 3. *I am made to possess months of misery*.

<sup>m</sup> So in ver. 29. *He shall not continue to be rich*. See the note.

<sup>n</sup> Cantic. ii. 11, 13. vii. 12.

<sup>o</sup> See Johnson's *Herbal*.

<sup>p</sup> Chap. xxvii. 21. Ezek. xvii. 10. Jonah iv. 7, 8. Vid. Michaelis in *Prælect.* p. 39.  
<sup>q</sup> 41. Schultens in Job xxvii. 22.

35. See now oppression, (and its boasted gain)  
 Conceiv'd and usher'd into birth in vain:  
 The flatt'ring crime, with so much anguish bred,  
 Turns all its plagues on its own parent's head.

## CHAP.

## XVI.

- 1, 2. Dull ecchos of dull things too long, reply'd  
 The suff'ring man, my patient ear have try'd.

Officious

oppressors as are described in the Arabian poem, which he had been reciting.  
 See the note on chap. viii. 13.

Ver. 35. *They conceive, &c.*]

*They conceive mischief<sup>a</sup>, and bring forth iniquity<sup>b</sup> :  
 But their belly prepared a cheat<sup>c</sup> to themselves.*

*Mischief and iniquity*, that is, mischievous iniquity, undoubtedly mean the schemes of injustice which they *conceive*: and they are said *to bring forth* those schemes, when they carry them into execution. But it turns out, that the wrong, which they design and do to others, proves *a cheat*; that is, the cause of their own destruction. That this is a true explication of the words, appears from the parallel passage; Pf. vii. 14, 16. (Heb. ver. 15, 17.) *Behold he travaileth<sup>d</sup> with iniquity<sup>e</sup>, and hath conceived<sup>f</sup> mischief<sup>g</sup>, and brought forth a falsehood<sup>h</sup>. His mischief shall return upon his own head, and his violent dealing<sup>i</sup> shall come down upon his own pate.*

## C H A P. XVI.

Such a speech as the foregoing was admirably fitted to carry on the design of the poem, by irritating the passions of Job, and inflaming his discontent with the ways of providence. In this part of his reply, he expresseth his resentment in a moving

עמל<sup>a</sup>  
 און<sup>b</sup>

און<sup>c</sup>  
 הרה<sup>d</sup>

מרמה<sup>e</sup>  
 עמל<sup>f</sup>

יחבל<sup>g</sup>  
 שקר<sup>h</sup>

חמסו<sup>i</sup>

- Officious to torment I find you all,  
 Your documents are stings, your comforts gall.  
 3. With endless brawl shall declamation roar?  
 What rous'd thy passion to one tempest more?  
 4. Would I thus pour rough answers in your ear,  
 Hard as your hearts, and as your style severe,  
 Or shake the scornful head, should Heav'n assign  
 Your souls the miserable place of mine?  
 5. Ah! no — soft pity should inspire my phrase,  
 I'd sooth your sorrows and your courage raise.  
 6. For me — O what shall mollify my grief?  
 Nor plainings yields, nor silence yields relief:  
 7. And now, I faint beneath its swelling load,  
 Thy slanderous tongue unpeoples my abode:

8. I'm

moving representation of their inhumanity<sup>2</sup>; in vehement description of their brutal usage<sup>3</sup>; and in affecting remonstrances to God, for delivering him into the hands of these unmerciful men<sup>b</sup>. He concludes with renewed and most solemn asseverations of his innocence<sup>c</sup>, and an earnest petition to be brought to immediate trial before God.

Ver. 4, 5. *I also could speak, &c.*] This reproof is inimitably tender, and at the same time exquisitely keen.

Ver. 7. *But now he hath, &c.*] *But now it* (my grief<sup>c</sup> ver. 6.) *hath made me weary*. My affliction is become insupportable, since I can find no relief either from

<sup>2</sup> Ver. 1—6.

<sup>3</sup> Ver. 7—10.

<sup>b</sup> Ver. 11—16.

<sup>c</sup> Ver. 17, 18, 19, 20.

<sup>d</sup> Ver. 21, 22.

<sup>e</sup> The latin vulgate justly supplies the word *grief* from the foregoing verse; *nunc autem oppressit me dolor meus*.

8. I'm seiz'd, as though a homicide, by thee ;  
Then blacken'd with thy daring calumny :

Fierce

from silence or lamentation. Moreover, I am, by this man's calumnies, deprived even of the comfort of a friend to pity me.

*Thou hast made desolate<sup>i</sup>, &c.]* Thou Eliphaz (so the tenor of the discourse requires us to understand the address) by thy slanders, sanctified by thy years and character, drivest away the few friends my adversity had left to me. It is supposed, he alludes to the words in chap. xv. 34. *The congregation of profligates shall be desolate.*

Ver. 8. *And thou hast, &c.]* This obscure verse will become clearer, I think, in the following version ;

*Thou also hast apprehended me<sup>e</sup>, as a malefactor.  
He is become a witness against me :  
Yea he that beliet<sup>h</sup> me<sup>h</sup>, riseth up against me ;  
He accuseth me to my face.*

*Thou hast apprehended me, &c.]* He still directs his speech to Eliphaz ; who had set him forth as a cruel tyrant, and an example of divine vengeance. This treatment he compares to seizing and binding a notorious offender.

*He is become, &c.]* By a sudden change of the person, expressive of great emotion, he turneth from Eliphaz to the audience ; and instead of continuing his address to him, complaineth bitterly of him. *He*, this man, my professed friend, is become my false accuser.

<sup>i</sup> השמות If the root, שם, properly signifies, as Schultens affirms, *to be blasted by lightning, or by a scorching wind* ; it affords a strong and beautiful metaphor to express the effect of the breath of slander.

<sup>e</sup> תקנתי LXX. ἐπέλαβον με, *Thou hast laid hold on me.* Grotius remarks, that it is a judicial term, denoting the seizure of a supposed criminal ; in order to bring him to a trial. It signifies in Chaldee and Syriac *to bind* (Castell. Lex.) and in Arabic, *to tie the hands and feet, also to bind a captive* ; Schultens. We translate it *to be cut down* chap. xxii. 16. But I know of no authority for that version ; any more than for rendering it here, *thou hast filled me with wrinkles.* These are the only places where קנַת occurs in the hebrew bible.

<sup>h</sup> כחשי Symmachus reads it as a participle of the present tense in *Kal.* for he turns it καταψευδομενος *belying me.* It is englished *to lye*, Hof. iv. 2. The substantive denotes *a lye* told by informers and false accusers, Hof. vii. 3. Nahum iii. 1. See also Ps. lix. 13.



Fierce in my face this lying witness flies,  
 9. He grinds his teeth, rage lightens from his eyes :  
 10. All rush with open jaws, all tear my name,  
 And glut their fury on my murder'd fame.

11. Ah ! so it pleas'd th' Almighty to ordain,  
 Ev'n to expose me, in his flaming chain,  
 To sons of Belial, to licentious throngs,  
 And the rude insult of reviling tongues.

12. I

Ver. 9. *He teareth me, &c.*] This is a lively piece of painting : He represents these men as so many beasts of prey, greedily worrying him to death with their slanders and comminations <sup>b</sup>.

Ver. 10. *They have smitten, &c.*] A proverbial form of speech for *atrocious defamation*. Lam. iii. 30.

*They have gathered themselves together, &c.*] This is flat. The original denotes excessive greediness 'in devouring ; and, in the metaphor, a malignant satisfaction. *They have glutted, or gorged, themselves<sup>i</sup> upon me.*

Ver. 11. *God, &c.*] He now complains of God, for having by means of his affliction exposed him to this barbarous usage.

*The ungodly—the wicked*] They had painted *him* in these black colours. He might, with much more justice, retort the charge upon *them* ; if uttering the foulest calumnies will denominate a person wicked.

*delivered*

<sup>b</sup> The royal poet describes the abuse and slanders with which he was worried in similar language ; Ps. xxxv. 15, 16. But what our Bible there renders, *with hypocritical mockers at feasts*, is perhaps more justly turned by Castellio, *impurorum beluonum ritu, after the manner of profligate gluttons*.

<sup>i</sup>It bears this strong meaning in Exod. xv. 9. *my lust shall be satisfied* (satiated) *upon them*. נפש, here rendred *my lust*, should, I think, have been turned, *my appetite* ; as in Prov. xxiii. 2.

12. I once was happy—but his forceful hand  
 Seiz'd, shook me, hurl'd me from my lofty stand :  
 Then, bruise'd and dash'd to pieces, still on me,  
 Fix'd for his mark, he wreaks his stern decree :
13. His unrelenting bowmen hem me round,  
 Pierce, cleave me, shed my vitals on the ground.

14. 'Tis

*delivered me—turned me over*] The terms in the original are expressive of the most ignominious usage. They are metaphors taken from the punishment of a malefactor: The former<sup>k</sup> is supposed to denote *the putting an iron collar about his neck*, the other<sup>l</sup> *casting him down into a deep and miry dungeon*.

Ver. 12. *I was at ease*<sup>m</sup>] It is observable, that he does but just mention his former prosperity. He expresseth it by a single word, as though it were nothing, whereas he dwells upon his calamities, and describes them in the strongest terms that language could supply. This is perfectly agreeable to the nature of distress.

*He hath broken me asunder, &c.*] He describeth the ruin of his fortunes and family, the disease inflicted on his person, and the cruel attack of his character by his three friends. He compares his case to that of a man who is seized by the hair of his head, and thrown down a precipice; then, with his limbs all broken, and scarce able to breathe, is set up for a mark to be shot to death with arrows. Whether these highly tragical images existed only in the poet's fancy,  
 or

<sup>k</sup> יִסְרְדֵנִי See the note on chap. xi. 10. in the *Commentary* of the learned Schultens.

<sup>l</sup> יִרְטֵנִי In the Arabic language יִרְט for יִרְט signifies *to sink in a bog* so as not to be able to get out, as Schultens informs us; who turns it here *in barathrum me dejecit, he hath thrown me down into a dungeon*; such for instance as Jeremiah was cast into Jer. xxxviii. 6. Vid. *Comment.* Schultens and the note of the learned Dr. Hunt in *Prælect.* p. 213. The LXX. render it by a very strong word ἔρπον he hath hurled me.

<sup>m</sup> יָשָׁלְמָה the word שָׁלֵחַ is that by which Nebuchadnezzar expresseth his untroubled prosperity. Dan. iv. 4. Heb. ver. 1.

14. 'Tis he——ev'n he, th' Almighty, is my foe,  
His strong arm hews me, thund'ring blow on blow.

15. Grief's fable weed to my flay'd body grows,  
Grief on my honour'd head foul ashes throws :

16. Grief marrs my face with scalding tears, and night  
Black as the grave fits heavy on my sight.

17. Yet

or whether they allude to a real mode of punishment, practised in that country and in those times ; I leave to the decision of abler judges.

Ver. 14. *He breaketh*<sup>a</sup>, &c.] He represents the rapid succession of his calamities, and God as the supreme author of them ; whom he compareth to a mighty warrior attacking a city, or fortress, with a powerful army.

Ver. 15. *I have sowed sackcloth*, &c.] He had put on this habit of mourners, we may suppose, upon receiving the news of his children's death. He had worn it ever since. he had worn it so long, that by means of his ulcers it stuck fast to his skin.

*I have defiled my horn*<sup>p</sup>, &c.] Or, *I have defiled my head with dust*. This was another rite of mourning among the Arabians, chap. ii. 12. who derived it, perhaps, from the Egyptians. It was in use also among the ancient Greeks. Priam lamented the death of Hector by covering his head with dust, and also rolling himself in the dust. Achilles, in the extravagance of his grief for Patrocles, sprinkled embers, instead of ashes, upon his head.

Ver. 16. *on my eye-lids*, &c.] His eyes had the appearance of a dying man : He thought himself to be near his end. See the first verse of the next chapter.

<sup>a</sup> יִפְרֹץ Prov. xxv. 28. *a city that is broken down, (פְּרוּצָה) and without walls.*

<sup>p</sup> The Syriac renders it, as Mr. Heath observes, *my head*. The Chaldee interpreter turns it, *my glory*. His head which of late was so highly exalted, and adorned perhaps with the tiara, now hung down ; covered with fordid dust, or ashes. Compare Psalm lxxv. 6. cxii. 9.

17. Yet are these hands with no injustice stain'd,  
 Pure from these lips still flows the pray'r unfeign'd:  
 18. O earth, the blood accusing me reveal;  
 Its piercing voice in no recess conceal:  
 19. My witness lives in heav'n, whose conscious view  
 Does all my goings and my thoughts pursue.

20. The

Ver. 17. *Nor for any injustice, &c.*] He exculpates himself from the charge of *oppression*, in this first clause; and from *impiety*, in the latter clause. Eliphaz had accused him in open terms of *impiety* chap. xv. 4—6. and of *oppression*, by insinuation ver. 20, &c.

Ver. 18. *O earth, &c.*] He confirms the foregoing protestation, by a solemn imprecation delivered in noble and accumulated figures of speech. The earth is made a person, then addressed in vehement apostrophe. The blood of the murdered is imagined lying and reeking on the ground, and a loud voice is given to it which pierceth into heaven. This is the style of the grand poetry: this is the language of the higher passions.

*my blood—my cry*] The blood shed by me, and its cry against me for vengeance. Ezek. xxiv. 6, 7, 8. Gen. xviii. 20, 21. iv. 10.

*cover not, &c.*] This is equivalent to saying, let not the blood which I have spilled be unrevenged. When the Arabian poets would say, a murder has been unrevenged; their expression is, the blood of the murdered person moistens the ground like dew: that is, it lies uncovered, and being exhaled by the sun falls down in dew. Vid. the Arabian *Anthologia*, intitled *Hamasa*, p. 417. n. ad ver. 1.

But why does Job exculpate himself from the crime of murder? Who had accused him of it? Eliphaz had done so virtually, by representing him as a tyrant: for who ever heard of an unbloody tyrant?

Ver. 19. *my record*<sup>a</sup>, &c.] rather, *He who is privy to my actions is on high*, as Mr. Heath translates it.

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<sup>a</sup> שֵׁנִי The LXX. render it by *Συνεγ* *he that is conscious to my actions*. It signifies in Arabic, says Schultens, *testis oculatus, an eye-witness*.



20. The pastime of my friends, my streaming eye  
Looks up for pity to the Pow'r on high :
21. O might I argue in his ear, and free  
As in a mortal court maintain my plea !
22. For my short life's short remnant soon must end,  
And I th' irremeable way descend.

CHAP.

Ver. 21. *O that, &c.*] He earnestly wisheth he might plead his cause with God, with the same freedom that a man defends himself in a court of human judicature.

*O that a man might plead<sup>a</sup> with God,  
As a man pleadeth with his fellow man.*

By a man, in the first clause, he means himself. The sentiment coincides with what he had exprest before, chap. ix. 32. *For he is not a man, &c.* and chap. xiii. 3. *surely I desire to reason with God.*

Ver. 22. *When a few years are come, &c.*] He did not expect to live a few years longer, nor even a few days. ver. 16. and ver 1. of the next chapter. see also chap. vii. 21. This version therefore cannot be right. The translation should be, I think;

*For<sup>s</sup> my few years are come<sup>t</sup> to an end,  
And I go the way whence I shall not return.*

He urgeth this consideration as a motive for hastening his trial before God.

<sup>a</sup> וְיִוְכִיחַ לַגִּבּוֹר In the oriental tongues, when an impersonal verb (as יִוְכִיחַ here) is followed by a dative of the noun (as לַגִּבּוֹר here) that dative is often the nominative case to the verb. thus Prov. xiii. 13. יִהְיֶה כָל לֹו *he shall be destroyed.* Exod. xviii. 27. וַיֵּלֶךְ לוֹ *and he went.* so in the syriac testament, *ve-lo timan le-hun, and that they should not faint.* Luke xviii. 1. see also Luke x. 34.

<sup>t</sup> בֶּן אָדָם *man*, indefinitely; as בְּרִנְשָׁא in Syriac.

<sup>s</sup> כִּי It is frequently a particle of ratiocination, *for.* Vid. Noldium.

<sup>t</sup> יָאֵתוּ *are come.* אֶהְיֶה *I go.* The learned reader may recollect the observation of Michaelis, that in the ancient state of the language the futures were aorists. The LXX. translate the first member of the verse, *ἔτι μὲν ἔσονται ἐταυρά μου ἔτη* *my numbred years are come*, i. e. to the end of their number. The vulgate turns the whole verse, *ecce enim breves anni transierunt; et semitam, per quam non revertar, ambulo.*

CHAP.  
XVII.

Ver. 1. My breath is almost spent——my vital date  
Expires——for me the burial chambers wait.

2. Sarcastic tongues my dying couch surround,  
Vex my last hours, and scoff me into ground.

3. Fix,

## C H A P. XVII.

An attentive reader will observe, that the style in the first ten verses of this chapter expresseth great discomposure. There are frequent and sudden changes of the person. The transitions are abrupt, without the joining particles: and the sentiments follow one another in a hurry, with little or no connection, just as the tumultuous and shifting emotions of his mind suggested them.

From the eleventh verse to the end of the discourse, all is in the moving strain of elegy. With a melancholy calmness he resigns himself to despair and the grave.

Ver. 1. *My breath, &c.*] He feels the powers of his body failing, and apprehends himself to be drawing near his end. The sentences are very short and broken, like the speech of a man who panteth for breath. This verse ought not to have been separated from the last verse of the foregoing chapter, with which it is closely connected in sense.

*is corrupt*] *is destroyed*°. it is on the point of being exhausted. Mr. Heath's version is, *My life draweth near to destruction*.

*The graves*"] The cells or holes in the sepulchral chambers for the coffins. The walls of these subterraneous rooms hewn in the rock were sometimes scooped into rows of cells, like the holes in a pigeon-house, wide and deep enough to receive a coffin of seven or eight feet long<sup>x</sup>.

Ver. 2. *Are there not mockers, &c.*] The thought of their injurious usage of him

° חבלה Prov. xiii. 13. *He that despiseth the word shall be destroyed*.

x קבריִם *The cells* in the sides of the sepulchral chambers. So this word plainly signifies in Ezek. xxxii. 22, 23. though it be there also translated *graves*.

x Maundrell's *journey to Aleppo*, p. 21, 22. Sandy's *travels*, p. 175. Shaw's *travels*, p. 263, &c. 4to.

3. Fix, fix my trial; cheerful I'll appear  
 Before thy face, my injur'd fame to clear.  
 Who shall arise, who give his plighting hand,  
 As adverse party, in this strife to stand?
4. Not these; for these thou leavest to a mind  
 Bemaz'd in error and with passion blind:  
 These thou wilt ne'er exalt, nor such ordain  
 Thy cause to argue and thy ways explain.

5. Whoe'er

him rouseth his indignation; and causeth him to collect all the breath he had, to utter this and the following sentiments, to the end of the tenth verse, with spirit and vehemence.

*doth not mine eye, &c.*] His eye had been for a long time, and still was vexed with their insulting gestures; as his ear had been with their provoking speeches. See chap. xvi. 4, 5.

Ver. 3. *Lay down now, &c.*] *Appoint*<sup>1</sup>, *I pray, my surety*<sup>2</sup> *with thee.* These are law-terms, and allude to the custom of a person's giving bail for his appearance in court on the day of trial. The thought of the injury done to his character, by these censurs, makes him break out on a sudden in this passionate request; that God would fix a time for his trial before him speedily.

*Who is he that will strike hands*<sup>3</sup>, &c.] In the days of ancient simplicity, *striking hands* was thought a sufficient ratification of the most solemn engagements<sup>b</sup>. The meaning is, Who shall undertake the part of plaintiff in this cause; or be advocate for God, to justify the ways of his providence towards me?

Ver. 4. *Far thou hast bid, &c.*] He excepts to the appointment of any one  
 of

<sup>1</sup> שִׁמָּה *appoint thou.* Exod. xxi. 13. *I will appoint thee a place whither thou shalt flee.*

<sup>2</sup> עֶרְבָנִי It may be read as a participial noun from עָרַב *sponsendit, to be bound for another, to be surety.*

<sup>3</sup> Prov. vi. 1.

<sup>b</sup> We learn from *Oedipus Colonus*, ver. 646, that a treaty of peace was ratified by the contracting powers giving the right hand to one another.

5. Whoe'er with libel stabs his weeping friend,  
His race shall friendless to the grave descend :

6. This

of his three antagonists to plead the cause of God. They had proved themselves unqualified for that honour, by their ignorance in the course of providence; and by their prejudice against him.

*thou shalt not exalt them*] If we add the word which in the hebrew begins the next verse <sup>c</sup>, as the Syriac interpreter has done, the sense will be compleat <sup>d</sup> :

*For thou hast hid their heart from understanding,  
Therefore thou wilt not exalt them to a part.*

He means, they were not worthy of the honour of *a part* in this cause; that is, of being parties, or advocates, in behalf of God. So Elihu useth the very same word chap. xxxii. 17. *I will also answer my part.*

Ver. 5. *He that speaketh, &c.*] The word which, in the hebrew, begins this verse, being removed to the end of the foregoing verse; there will come out the following clear translation,

*He uttereth malicious things <sup>c</sup>,  
And the eyes of his children shall fail.*

In this abrupt manner he points particularly at Eliphaz, as likewise in the next verse. Eliphaz was uppermost in his thoughts, not only as the last who spoke against him; but as the ringleader in these malicious aspersions.

*The*

<sup>c</sup> לחלק *to a part.* Our Translators render it *flattery*. The Syriac interpreter also, though he hath restored it to its right place, mistook its meaning: for he turns it, *by division*. The LXX. rightly render it τῇ μερίδι *to a part*.

<sup>d</sup> The distich also will be compleat: for as the first verse is an iambic of nine syllables, by this means the second will be so too:

כי לבם צפנת משכל  
על כן לא תרמם לחלק

<sup>c</sup> רעים LXX. κακούς. They read רעים *evil things*. It signifies *malicious aspersions* in Psalm lli. 3, 4. *Thou lovest evil (רע) more than good, and lying rather than to speak righteousness: Thou lovest all devouring words, O thou deceitful tongue.*



6. This bold defamer shews me for a sign,  
A dire example of the wrath divine:
7. Hence my wan look, and eye with sorrow dim,  
Hence like a shadow seems each wasted limb.
8. Doubtless the just, astonish'd at the sight,  
'Gainst the proud scorner will their zeal excite:
9. The

*The eyes* <sup>f</sup>, &c.] This denunciation appears to me, founded only in Job's observation of what frequently happens in the world. The infamy which a parent draws upon himself by some flagrant crime, usually involveth his children in its unhappy consequences.

Ver. 6. *He hath made me also a by-word*] His invectives have marked me out for a proverbial example of divine vengeance. compare Jerem. xxix. 22.

*And afore time I was as a tabret, &c.] And I am become a gazing stock* <sup>g</sup> *in their sight* <sup>h</sup>. He means, that in consequence of the slanderous speeches of this venerated man, Eliphaz, he should be looked upon by all mankind as an object of horror.

Ver. 8, 9. *Upright men, &c.]* The scandal which his sufferings would bring upon

<sup>f</sup> There seems to me some word wanting in the first verse of this distich, to fill up the metre; perhaps *לרעהו* (*against his friend*) was originally inserted.

יגיד רעים (לרעהו)  
עני בניו תכלנה

Thus each sentence of the period will be an iambic verse of seven syllables. The Syriac version supplies *חביבה* (i. e. *לרעהו*) in the first sentence, and in general has hit the meaning, *A friend insulteth his friend*.

<sup>g</sup> *תפת* The LXX. render it *γελας a laughing-stock*. But it rather denotes an object that causeth astonishment and horror, *a prodigy* (or portent) as Mr. Heath turns it; who derives it from *פת*, which in Chaldee signifies, according to Castell. *demonstravit*. It seems to be synonymous with *מופת*, which we english *a wonder* in Deut. xxviii. 46. *and they* (the fearful curses aforementioned) *shall be upon thee for a sign and a wonder, &c.* In short, *תפת* seems to answer exactly to *σημεῖον* in St. Peter, II Pet. ii. 6. St. Jerom had this idea of *תפת*, for he translates it *exemplum, an example*; namely, of divine vengeance.

<sup>h</sup> *לפנים* Vulg. *coram eis*. Mr. Heath supposes it to be a contraction of *לפניהם* LXX.

αὐτοῖς;

9. The friends of virtue will their way pursue,  
And fearless innocence its force renew.
10. But you, all you, repent; your thoughts revise:  
Shall I not find ev'n one among you wife?
11. 'Tis past—O life, farewell—my blissful schemes  
Are broken off—ah too, too pleasing dreams!

12. All-

upon religion, now occurs to his thoughts. Good men, no doubt, would be shocked, to see so good a man abandoned by God to these afflictions and cruel usage. *Upright men will be astonished at this.* But when he adds, *and the innocent shall stir up himself against the profligate, &c.* he must be understood to speak ironically, as Castalio and Mr. Heath have remarked. The irony strongly marks the indignation of the speaker; and is a keen rebuke of his antagonists, for occasioning such prejudice to the interests of religion by their injurious usage of him.

*shall stir up himself*, &c.] Doubtless they will triumph in their advantage, over impious men, from the blessings of religion.

*the hypocrite*<sup>k</sup>] *the profligate.* It stands opposed here to the *upright*, *the innocent*, and *the righteous*; and must therefore denote men of no religion. See the note on chap. viii. 13.

Ver. 11—16. *My days are past, &c.*] Whether he meant to shew the vanity of the hopes which these men had set before him; or to paint more strongly the cruel disappointment of his own expectations of the divine benediction on his virtue,

<sup>i</sup> יתעַרר It is used in the sense of *exulting over an opponent* in chap. xxxi. 29. where it is translated *lift up myself*; *If I rejoiced at the destruction of him that hated me, or lift up myself when evil found him.*

<sup>k</sup> חֲנֹף, LXX. παρανομος, *a transgressor.* They often turn it ασεβης, *an impious man*; and twice only υποκριτης, *an hypocrite.*

<sup>l</sup> Oedipus, being about to die, bids farewell to life in much the same strain; *ολωλε γαρ δε παντα τα εμω, &c. all my affairs and connections with the world are perished, &c.* Oedipus Colon. 1684.

12. All-cheering fun, adieu. Sepulchral night,  
Blot the bright vision ; and be thou my light ;

13. My hope another bed, another home,  
A bed in darkness, and my house the tomb.

14. Thou

virtue, he now most pathetically takes his leave of the world, and embraces death in a strain of elegy full of despairing grief and horror.

*my purposes*<sup>m</sup>, &c.] He means, I suppose, his pious and virtuous designs ; from which he had promised himself high enjoyment and a long train of divine blessings : For he calls these *purposes*, in the next sentence, *the possessors*<sup>n</sup> of his heart, to express how much he had set his mind upon them.

Ver. 12. *They change*, &c.] The obscurity of this period will, I imagine, be cleared away by the following translation ;

*Night is appointed*<sup>o</sup> to me for day,  
*Light is near from the face of darkness*<sup>p</sup>.

That is, Henceforth *the day* which I am to enjoy is the *night* of death : and *the light* which is ordained for me, is *the darkness* of the tomb. The expression is in the lofty style of Æschylus and Sophocles. In common prose he would have said, The only comfort left me, and the only thing I have to hope for, is death and a grave.

Ver. 13. *The grave*, &c.] There is a mixture of horror in the solemnity of these images.

*the grave*] *Sheôl*. See the APPENDIX, Numb. II I think, *Sheôl* must signify here

<sup>m</sup> זְמוּתִי It often means *wicked designs*, but is evidently used here in a good sense. It signifies *wise thought* or *intention*, as appears from chap. xlii. 2. *no thought of thine can be hindered* : and from Prov. xxxi. 16. where we render the verb זָמַן to *consider*.

<sup>n</sup> כּוֹרְשֵׁי *the thoughts*, as our public version turns it. But this is too faint. It signifies *the possessors*, thoughts which had gotten possession of his heart ; from יָרִישׁ to *inherit*.

<sup>o</sup> יִשְׁכּוּן it seems to be used here impersonally ; as יִנְדָּפוּ and יִנְדָּרוּ ch. xviii. 18. *He shall be driven — and chafed*, &c.

<sup>p</sup> This is Schultens' version, and is literal.

14. Thou art my father, Grave: my mother's claim

Be thine, O Worm, and thine a sister's name:

15, 16. My hope! where is it? who my hope shall see?

It shall descend the winding grots with me:

Behold

here the *sepulchral grot*, or tomb. For where his bed was to be, there his house also was. but his bed was to be *in darknefs*, that is, the sepulchral chamber. See chap. x. 21, 22. and Psalm. lxxxviii. 12, 13. where *destruction*, *darknefs*, and *the land of forgetfulness* are but various terms for the *grave*.

Ver. 14. *I have said, &c.*] He transferreth all his filial and fraternal affections to *the grave* and *worm*; shewing, by this strong and beautiful mode of expression, how welcome death and dissolution would be to him. Solomon has express'd a high degree of affection in much the same manner, Prov. vii. 4. A greater than Solomon has given his sanction to this phraseology, Matt. xii. 50. I may add, the Roman Tragedian has marked the mighty power of another passion, *hatred*, by the same images; "One thing is left me, dearer than brother, father, and mother, &c. even hatred of thee<sup>9</sup>."

*to corruption*<sup>9</sup>] *to the pit*, as our translators turn it in chap. xxxiii. 18, 24. 28, 30. but in ver. 22. of that chapter *the grave*. The sepulchral grot is thus denominated as being the place of corruption.

Ver. 15. *where is now my hope, &c.*] By his *hope* he here means, I apprehend, the durable blessings and honours, which he had expected as a reward of his exemplary virtue<sup>9</sup>. These lively interrogations express with great force the severity of his disappointment. But the figurative language riseth much higher in the next verse; where he gives personality to his *hope*, and represents this imaginary being as lying down with him in the sleep of death. This is saying in a poetical manner, that all his expectations ended in misery, death, and putrefaction.

<sup>9</sup> ————— una res supereft mihi,  
Fratre ac parente carior, regno ac lare.  
Odium tui.

*Hercules Furens.* 380.

<sup>9</sup> שֶׁחַת we render it a ditch chap. ix. 31. It there means a deep pit of filthy mire. It signifies *the sepulchre* in Psalm xxx. 9. and in many other places.

<sup>6</sup> Chap. xxix. 18, &c.



Behold and wonder ! there my hope and I  
On the same couch of dust reposing lie.

CHAP.  
XVIII.

1, 2. The Shuhite answer'd: Thou and thy clan, how long  
Shall words evasive lurk beneath your tongue ?

Affirm

Ver. 16. *They shall go down*<sup>t</sup>, &c.] *It (my hope, ver. 15.) shall go down, &c.*

*to the bars of the pit*] The word translated *the pit* is *Sheôl*, which here also must signify surely *the grave*: for he says, That his hope by going down to *sheôl* shall rest together with him in the *dust*. *The bars* should, I think, be rather turned *the branches*. Our Author's word seems to denote literally *the branches of a tree*<sup>u</sup>; and thence is applied to other things which have a similar relation of parts to their respective whole, the members of an animal body<sup>w</sup> for instance, and here the *sepulchral chambers*; which open in the side of the subterraneous grot, and go off from it as branches from the trunk of a tree.

*When, &c.*] *Verily*<sup>x</sup> our *rest together* will be *in the dust*.

## C H A P. XVIII.

I cannot call this speech *oratio morata*, a speech that marks the peculiar temper of the speaker. It might, for all I can see, have come with equal propriety from the mouth of Zophar. It expresseth, however, very strongly the progress and effect of *anger*. The course of the dispute has heated this phlegmatic man: His introduction ver. 1 — 4. is full of high resentment; And the rest of his discourse shews that his passion greatly elevates his poetry.

In

<sup>t</sup> תרונה If this were the third person plural feminine of the future tense, *they shall go down*, it would require a nominative plural, or two singular nouns, in the same gender: But no such nominative is found either in this or the preceding verse. I take it therefore to be the third person *singular* feminine, with the paragogical syllable נה like תשלחנה *she put forth*, Judges v. 26. The nominative to the verb תרונה is תקותי *my hope*, ver. 15.

<sup>u</sup> Ezek. xvii. 6. *It became a vine, and brought forth branches*, ברים

<sup>w</sup> Chap. xli. 12. (ver. 4. in the hebrew) *I will not conceal his parts*, i. e. his limbs בריין

<sup>x</sup> אֵם We english it *surely* in Psalm cxxxix. 19. Vid. Noldium.

Affirm *the righteous punish'd*, we'll oppose.

3. What, merit we the scorn thy mouth bestows ;

Despis'd,

In ver. 5, 6. he lays down his general position, the common and favourite principle of all the three, that *destructive* calamities are the portion of the *wicked*, great oppressors in particular, and of such only.

He confirms and illustrates his point by a new example, after the manner of Eliphaz, ver. 7—21.

But he hath so varied his choice of images, so heightened his colouring, adapted some particulars so closely to the case of Job, and wrought up the whole scene to such a pitch of tragical terror, that no reader of taste will, I imagine, be tired with his speech.

Ver. 2. *How long, &c.*] *How long will ye put insnaring words?* By *insnaring words* he means artful harangues to catch the passions, and divert the attention of the hearer from the main point in dispute. In this view he considered Job's declamations on his innocence and sufferings. It is remarkable that Bildad addresseth himself to a plurality of persons, *how long will ye put, &c.* either because he had observed some of the audience giving signs of favouring the part of Job ; or intending, as Schultens thinks, to represent him as the leader of an *infidel sect* : If so, by *insnaring words* must be meant sophistical evasions.

*mark<sup>a</sup>, &c.*] Mr Heath turns it, *Speak your meaning plainly, and afterwards we will reply*. “ Give a direct and clear answer to the question, *who ever perished being innocent<sup>b</sup>, &c.*” If you affirm it, we are ready to argue the point with you.

Ver. 3. *Wherefore are we counted, &c.*] He refers to that contemptuous reflection on their understandings in chap. xvii. 4, 10.

<sup>a</sup> תשמון קנצי למלין *ponetis laqueos (aucupia) verborum*. The word קנצי is found nowhere else in the Hebrew bible. But the verb in Arabic signifies *to hunt, to lay nets and snares*; and is applied, as Schultens shews, to the *using of deceitful arts*. See his *Commentary*. The noun קוואנץ is a *snare*. Vid. Castell. *Lex. Hept.*

<sup>a</sup> תבינו *claré ac diserté loquamini, speak clearly and to the point*, Explain yourselves. This is Schultens' interpretation, who refers us to ch. vi. 24. and Dan. viii. 16. as examples of this signification. we english it there to *cause to understand, to make to understand*.

<sup>b</sup> Chap. iv. 7.

Despis'd, and vilify'd as void of mind,  
Dull as the dullest of the grazing kind?

4. O thou whose passion at the ways of God  
Rends thy own soul, shall he renounce his rod,  
Desert our world; or change his fix'd decrees,  
As the rock fix'd, thy murmurs to appease?

- 5, 6. Know thou, one dreadful moment shall destroy  
The wicked in his glitt'ring scenes of joy:

His

Ver. 4. *He teareth himself in his anger*] He retorts the expression which Job directed to Eliphaz, chap. xvi. 9. *He teareth me in his wrath who hateth me.*

*shall the earth, &c.*] These are proverbial forms of speech, for altering what is fixed and unchangeable. The meaning is, if I mistake not, that God must give up his moral kingdom among men, or violate the immutable laws of justice by which it is administered; if such a man as Job escaped punishment. This interpretation makes an easy transition to the other part of the discourse, which is designed to prove, that by an unchangeable rule of providence the signally wicked shall signally perish.

Ver. 5, 6. *See, the light, &c.*] These metaphors denote, in general, the splendor and festivity in which such men live. There is however an allusion I think, in the fifth verse, to what the Arabian poet calls *the fires of hospitality*: These were beacons lighted upon the tops of hills by persons of distinction among the Arabs; to direct and invite travellers to their houses and table. Hospitality was their national glory: And the loftier and larger these fires were, the greater was the magnificence thought to be. A wicked rich man therefore would affect this piece of state, from vanity and ostentation.

Another Arabian poet expresseth the permanent prosperity of his family almost

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<sup>c</sup> Vid. Pocock. in Carm. Tograi, p. 111.



His festal fire, his lamp's high-sparkling light,  
Shall be extinguish'd in eternal night.

7. Strong like a lion, and as proud his gait,  
The tyrant is push'd headlong on his fate

8, 9, 10. By

most in the very words of our author: "Neither is our fire, lighted for the benefit of the night-stranger, extinguished<sup>d</sup>."

Ver. 6. *and his candle, &c.*] *And his lamp over him<sup>e</sup> shall be put out<sup>f</sup>.* He refers to the lamps which hung from the ceiling of the banqueting room, in their nocturnal revels: for the Arabian entertainments were in the night.

Ver. 7—15. *The steps, &c.*] If the description contained in these verses, were copied by the pencil; it would form a picture of terror in three parts.

In the first piece, this wicked man of opulence appears in the midst of his beautiful gardens and stately walks; caught by the foot in one of the innumerable snares which surround him. He is in the attitude of struggling to get loose. This represents the numberless evils to which men of his character are exposed, and points at the overthrow of Job. ver. 7—10.

In the second piece, He is seen again in the same situation. A groupe of *Furies* are in pursuit of him; He is seized by a *Fury* of enormous size and strength who is devouring him. His countenance is distorted with pain, and his features wild with horror. This represents Job's dreadful disease. ver. 11, 12, 13.

In the third, an army of *Furies* are destroying his vineyards and corn-fields, his flocks and herds. A party of them have possessed themselves of his superb mansion, which is set on fire by a shower of flaming sulphur. This represents the various calamities by which Job's fortunes and family were destroyed. ver. 14, 15.

Ver. 7. *The steps of his strength, &c.*] In regard to his power and pride, he is compared to a lion; which is remarkable for its strong and stately walk.

are

<sup>d</sup> Hamasa, p. 473.

<sup>e</sup> עָלָיו LXX. ἐπ' αὐτόν. Vulg. *super ipsum*.

<sup>f</sup> Compare Prov. xx. 20.



- 8, 9, 10. By his own counsels. Where aloft he stalks,  
 The toils steal on and circumscribe his walks:  
 Close-lurking gins and cover'd pits around  
 Beset his paths, o'er all his guilty ground.  
 He rusheth to his prey : but unaware  
 Treads on the meshes of the ambush'd snare :  
 His foot is caught in the tough tangling fold,  
 He struggles hard to burst its stubborn hold.
11. Fell furies then, who hung upon his rear,  
 Surround and shake him with distracting fear :

12. One

*are straitened*] According to the greek version, *are hunted*<sup>2</sup>. This idea agreeth best to the others that follow, being all of them allusions to the chase.

*His own counsel, &c.*] His oppressions bring the vengeance of God and men upon him; as a lion is taken in a net while he is in pursuit of his prey. See Ezek. xix. 6, 7, 8.

Ver. 9. *the robber*<sup>h</sup>, &c.] What have robbers to do here? The translation should be, *and the entangling cord holdeth him fast*. He is now caught. This verse therefore, as Mr. Heath remarks, should be placed after the next. It finisheth this branch of the description.

Ver. 11. *Terrors*] Terrible calamities. The poet here makes them allegorical persons. Homer calls them *the Furies*, the ministers of divine vengeance<sup>i</sup>.

*and shall drive him, &c.*] *and shall shake*<sup>k</sup> *him at his feet*. He is pursued by these

<sup>2</sup> Θρῆνιστοι. They read יִצְרָן for יִצְרָן Compare Psal. cxl. 5, 11, 12.

<sup>h</sup> צִמִּים *funis implexus*, from the root צִמֵּם *plectere*, as Schultens shews from the Arabic. See his *Commentary*.

<sup>i</sup> Il. ix. 454. xv. 204.

<sup>k</sup> רָפִיץ It is synonymous with נָפַץ, which signifies in Arabic, among other senses, *to be shaken with an ague*. Castell. *Lex. Hept.*

12. One fastens on his side, voracious ill,  
 It gnaws his flesh, commission'd slow to kill:  
 13. It rends his brawny limbs, it sucks his blood,  
 Death's eldest born and fiercest of his brood.

14. Furies,

these *Terrors*, or *Furies*. They are close at his heels. He trembles with horror.

Ver. 12, 13. *His strength, &c.*] *His pain'*, or *painful disease*. The poet thus styles one of the *Furies*. to raise the idea, he adds, it *shall be hunger-bitten*, furious as a beast of prey in the rage of hunger. He next names it *destruction*; and says, *it was decreed to his side*; to signify that it was of an extraordinary kind, sent by the immediate hand of God, and would prove mortal: And to compleat the climax, he styles it *the first-born of death*, an expression that denotes the exceeding terribleness of the death in which this disease will end. That a *bodily affliction*, some terrible and mortal disease, is intended, appears from its being represented *devouring the strength of his skin*.

Ver. 12. *shall be ready at his side*] *is decreed*<sup>m</sup>, or *appointed, to his side*<sup>n</sup>, that is, to his body. This expression is another proof that a *destructive disease* is the thing intended.

Ver. 13. *It shall devour, &c.*]

*The members*<sup>o</sup> *of his body it devours,*  
*Death's eldest-born devoureth his members.*

*his body*] In the hebrew, *his skin*; which by a metonymy is here put for the whole body, as in Chap. ii. 4. *skin for skin*, i. e. body for body, and in Exod. xxii.

<sup>1</sup> אָנָן it is the same with אָנָן, which we english *affliction*, chap. v. 6. The Arabic interpreter renders it, in the verse before us, דִּי *disease*; The Syriac, כָּאֵב which signifies any *painful disease*, in the bowels, the loins, the head, &c. also *the leprosy*. Vid. Castell. *Lex. Hept.* כָּאֵב

<sup>m</sup> נָכֹחַ See the note on chap. xv. 23.

<sup>n</sup> Thus Sophocles useth πλευρα for Σωμα, ποιος πλευραν μαρτυρων an *affliction that emaciates the side*.

<sup>o</sup> בְּרֵי the *members*, and in the next clause בְּרֵי *his members*. See the note on chap. xvii. 16.

14. Furies, in numbers like a black'ning host  
 Led by their scepter'd chief, invade his boast;  
 15. Dwell in his dwelling, and with raging haste  
 Lay all the beauty of his Eden waste:

Accurs'd

xxii. 27. *it is his raiment for his skin*, that is, his body. But *the skin* is particularly mentioned, as being the seat of the leprosy, Job's disease<sup>p</sup>. Æschylus<sup>q</sup> describes the same disease in almost the same highly figurative language; "Leprosies, making progress over the flesh and devouring with savage jaws the former habit of the body."

*the first-born of death*] The sentence of death, pronounced on all mankind, gave birth to diseases; which therefore by a sublime allegory are styled the offspring of death; and the most horrible disease, that which hath the preeminence in cruelty, his *first-born*, his might, and the beginning of his strength.

Ver. 14. *His confidence*] All that he gloried in, and trusted to; his numerous family and great possessions.

*It shall bring him, &c.*] *Terrors shall march against him' like a king'*; that is, like a king at the head of his army, laying waste an enemy's country with fire and sword. He borrows this comparison from Eliphaz. See chap. xv. 24.

Ver. 15. *It shall dwell, &c.*] *They* (the *Terrors*. ver. 14.) *shall dwell' in his tabernacle,*

<sup>p</sup> See the note on chap. ii. 7.

<sup>q</sup> In his *Chæphoræ*.

<sup>r</sup> תַּצְעִידוּהוּ *gradientur in eum*, Schultens. Its nominative is בִּלְהוֹת (for there is no other) which is in the plural number; whereas the verb is in the singular. But, as he remarks, we have an example of the same construction chap. xxvii. 20. בִּלְהוֹת . . . תִּשְׁגְּהוּ *Terrors take hold on him*.

<sup>s</sup> לְמֶלֶךְ *like a king*. So Levit. xiii. 2. *like the plague* (יִלְנִיץ) *of leprosy*. Vid. Nold.

<sup>t</sup> תִּשְׁכֹּן here again we have a verb singular to בִּלְהוֹת a nominative plural. Nothing is more common than this construction in the Arabic language; to mention one instance out of the Koran, Sur. ii. 69. *Kafat koloubu-com, indurata est corda vestra, your hearts is (are) hardened*. where the nominative is masculine and plural; but the verb, singular and even feminine.

Accurs'd it lies, a dire example shown,  
Like Sodom's field with barren sulphur strown.

16. As a tall oak, which fire ethereal burns,  
Sinks down, and to a smoking ruin turns,

17. He perisheth. Him no memorial pile  
Saves from oblivion, with inscriptive style:

18. Pursu'd

*bernacle, because nothing shall be left for him*°. These Furies are commissioned to make an utter destruction.

*brimstone, &c.*] This is supposed to allude to the overthrow of Sodom and Gomorrah; which the hebrew poets and prophets, Bp. Lowth remarks °, used as an image of all other desolating judgements of God.

Ver. 16—20. *His roots, &c.*] He had represented the punishment of this wicked man to be *extermination*. He dwells upon that horrible idea, and opens the particulars contained in it. In the 16th verse he describes it by an image taken from the vegetable world, a lofty tree suddenly killed \* by lightning, as I suppose. Silius Italicus, quoted here by Schultens, has drawn the image at large:

Tandem cum toto cecidit, &c.

At last he fell, with all his kindred band;  
A name so long renown'd in Umbrian land.  
So falls an oak, beneath whose lofty shade  
Our ancestors their mighty limbs display'd:  
Struck by Jove's bolt it smokes, the sulph'rous flame  
Rages with crackling havock o'er its frame:  
Subdu'd by heav'n it sinks, and spreads the ground  
With its fear'd trunk and arms a spacious ruin round.

L. x. 164.

° מכלי לו the phrase is elliptical. Schultens has produced the entire form, from Deut. xxviii. 55. מכלי השאיר לו כל *because he hath nothing left him*.

° *Præf.* p. 106.

\* Amos ii 9.



18. Pursu'd with hissings and reproach he's hurl'd  
To shades below, vile eject of the world:

19. Nor son to him, nor grandson shall remain,  
Nor one poor vassal of his cringing train.

20. Our fires the vengeance saw with sacred fear,  
And rising ages tremble while they hear.

21. Such

Ver. 18. *He shall be driven*, &c.] He shall not be conducted out of life, as Plato expresseth it <sup>y</sup>, with funeral pomp, by a numerous train of mourning citizens and relations; but shall be cast out of human society like a malefactor, and thrown under ground with infamy and execration.

Ver. 19. *nephew*] Or *son's son*, as in Gen. xxi. 23.

*Nor any remaining*, &c.] All his dependents will be involved in his destruction. The original word for *dwellings* <sup>a</sup> signifies, says the learned Schultens, *a territory of refuge for strangers*. The great men among the Arabs called their respective districts by this name; because they took under their protection all defenceless and necessitous persons who fled thither. They prided themselves in having a great number of these clients, or dependents. This was an ancient custom in Arabia, and continues to the present day <sup>a</sup>.

Ver. 20. *they that went before* <sup>b</sup>, &c.] *the ancients*; who were eye-witnesses of this dreadful catastrophe. Hence it appears that Bildad had been speaking of things which happened long before his own times. Why then does he express himself in the future tense? Because he and his companions established these past cases into precedents; and inferred from them that general maxim which he lays down in the last verse, *Surely such are the dwellings*, &c.

On comparing this oration of Bildad with his former, in chap. viii. I am  
ready

<sup>y</sup> Quoted by Longinus, c2p. 28.

<sup>a</sup> כְּנָוִי

<sup>a</sup> The Arabian Poets frequently refer to this custom. See the *Arabian Anthologia*, p. 424. n.

<sup>b</sup> קְדָמָיִם *They of old*. Thus קְדָמָיִת things of old. Isaiah xliii. 18.

21. Such is the portion to the wretch assign'd,  
 Alien from God and foe of human kind.

CHAP.  
 XIX.

- 1, 2. Job answer'd quick: Unfeeling men, how long  
 Mean you to cut and crush me with the tongue?  
 3. Insults enow I've born: still, lost to shame,  
 Stubborn defiance do your looks proclaim?

4. Be

ready to apply to him what Longinus<sup>c</sup> says of Euripides; "He was not formed by nature for the sublime: yet by mighty efforts and straining his powers, when his subject required grandeur, he had reached that noble elevation." What ambition effected in Euripides, passion seems to have produced in Bildad.

C H A P. XIX.

Is it possible to read from the first to the twenty-second verse of this chapter, without feeling the most tender emotions of compassion for this good unhappy man? we may thence infer, that the design of this portion of his reply was to melt, if possible, his hard-hearted friends; by a most pathetic representation of their inhumanity and his own deplorable condition.

Despairing, however, to make any impression on them, he on a sudden elevates his voice; and, with a wonderful erection of spirit, consoles himself in the faith and expectation of a future judgement, which will do justice to his innocence and reward his virtue. ver. 23.—27. He concludes with warning them of the punishment which calumny will receive, in that day of righteous retribution; ver. 28, 29.

Ver. 3. *These ten times*] that is, over and over. Men who are greatly moved are not wont to speak with precision. The upbraiding style is always exaggerating.

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<sup>c</sup> De sublim. chap. xv.

4. Be it, some error, incident to all,  
Is mine ; my error on myself must fall.
5. What, still abuse me? and, with cruel strife,  
Urge my affliction to condemn my life?
6. Learn then ; that God, the fatal cause unknown,  
Hath me pursu'd, and in his toils o'erthrown.
7. I cry aloud of wrong, no answer gain ;  
For justice call, no justice can obtain :

8. But

Ver. 4. *mine error remaineth*<sup>d</sup>, &c.] The sentiment is like that in the Roman poet,

Mihi dolebit, non tibi, si quid ego stulté fecero<sup>e</sup>.

“ If I do a foolish action, it is I who shall suffer for it, not you.”

Ver. 5. *magnify yourselves against*, &c.] The expression signifies to treat a person with insolence. Psalm xxxv. 26. Zeph. ii. 10.

*my reproach*] my ignominious calamities.

Ver. 6, 7. *Know now*, &c.] He freely owns that his overthrow was by the hand of God: but insisteth that he had done nothing to deserve it; and that he had often begged to be brought to his trial ; though hitherto without effect.

*of wrong*] he certainly means wrong, or violence, done to him by God. This language is extremely harsh, and utterly inexcusable. It is however nothing more than what he had already said in effect chap. ix. 17. x. 3. xvi. 17.  
Indeed

<sup>d</sup> תלין Zech. v. 4. *It (the curse) shall remain in the midst of his house, and shall consume it.*

Ver. 5. *that ye make yourselves strange*, &c.] *Are ye not ashamed to be so very obstinate against me?* Mr. Heath. תהכרו *to be so very obstinate.* the root is supposed to be הכר; one of whose derivative nouns in Arabic signifies *vehemence*, another of them *impudence*. Vid. Castell. *Lex*.

<sup>e</sup> Plautus in *Menachmi* Act. ii. sc. iii.

8. But in dark dungeon he confines me fast,  
 With bolts and walls that never can be pass'd.  
 9, 10. O bitter change! how happy I and great!  
 Till he in ruins laid my glorious state,  
 Rent the tiara from my princely head,  
 And swept my all——now hurls me to the dead:

I leave

Indeed if such rash speeches as these had not come out of his lips, what ground would there have been for those cutting reproaches chap. xl. 8. *Wilt thou also disannull my judgement? Wilt thou condemn me, that thou mayest be righteous?*

Ver. 8—20. *He hath fenced, &c.*] This paragraph is a mournful amplification of the supposed *wrong* ver. 7. He represents his hopeless condition, ver. 8.—the utter ruin God had brought upon him, ver. 9, 10.—the unprovoked violence with which it was executed, ver. 11, 12.—the effect it had in causing his relations, acquaintance, the partner of his bed, and his most intimate friends to desert him; yea his dependents, servants, slaves, to despise him, ver. 13. to the end of ver. 19.—And lastly, the deplorable state to which all these afflictions, his disease in particular, had reduced his body, ver. 20.

Ver. 8. *He hath fenced up, &c.*] He compares his situation to that of a condemned malefactor, who is thrust down into a dark dungeon; and there bolted in, so as that it is impossible for him to escape. The mournful prophet, personating his country, describes its desperate condition by the same image<sup>f</sup>.

Ver. 9. *the crown*] This may mean the richer kind of *turbant*, which is worn by persons of distinction among the Arabs at this day. The *turbant* appears from medals and statues to have been the same with the *tiara*, or diadem<sup>g</sup>. Or the expression may be metaphorical; and *the glory* and *the crown* may denote his dignity, and the honours paid to his authority, justice, and beneficence.

Ver. 10. *I am gone*] *I am going*, to the grave. So the word is used chap. x. 21. xvi. 22.

mine

<sup>f</sup> Lamentations iii. 7—9.

<sup>g</sup> Shaw's *Travels*, p. 226. 4to.



I leave my hope behind, like some fair tree  
 Uptorn by tempest, when its boughs you see  
 Rich laden with a blooming progeny.

- 11, 12. Me hapless object of his hate he chose,  
 Me (so he will'd) he numb'ed with his foes:  
 His ire he kindled, and his armies sent  
 On rapid march to my devoted tent:  
 His legions round my harmless dwelling form'd  
 Dreadful encampment, and with fury storm'd.
13. My brethren and acquaintance fled afar,  
 With horror fled, from this stupendous war:
14. My kindred shunn'd me, of my boasting friends  
 Who now my unremember'd grief attends?

15. The

*mine hope*] all his expectations, as to this world, from the divine benediction on his virtue. See the note on chap. xvii. 15.

*like a tree*] which, when full of blossoms, is uprooted by a storm; or destroyed by lightning. Chap. xv. 30. xviii. 16. This is one of those abrupt similes, which leave to the reader's imagination the pleasure of discovering the point of likeness. We meet with a few instances of this kind in Homer: Speaking, for instance, of the appearance of the white plumes on Hector's helmet, and alluding also to his lofty stature, he says; "he rushed on, like a mountain covered with snow<sup>b</sup>."

Ver. 12. *his troops*] of evils. The metaphors which follow, are borrowed from the works cast up by a besieging army; for the annoyance of a city with  
 their

<sup>b</sup> Il. xiii. 754.

15. The strangers whom I shelter'd in my shade,  
 The maidens who my awful nod obey'd,  
 Pass me as though unknown, or gaze me o'er  
 As some strange thing from some strange distant shore:
16. My meanest slave with stupid insult stares,  
 Deaf to my calls, regardless of my pray'rs.
17. Ev'n she whom wedlock's charities should move,  
 Nauseates my breath; the tend'rest notes of love  
 Unheeding, though conjur'd, in mournful strain,  
 By the dear mem'ry of our children slain.

18. Yea

their arrows and engines of war. Isaiah xxxvii. 33. The art of war must surely have made a considerable progress in those early days.

Ver. 15. *They that dwell*] *The clients*<sup>1</sup> *of my house*. Our author's word, as the learned Schultens hath shown, is that by which the Arabs denote such as put themselves under a great man's protection, are adopted into his family, and become dependent on him for their maintenance and security. See the note on chap. xviii. 19.

Ver. 17. *is strange*] “*is become loathsome*”<sup>k</sup>. This way of translating the expression turns the complaint into a tender apology, by imputing her avoidance of him to the excessive nauseousness of his disease. The married ladies are indebted to the learned Schultens for this candid and polite remark.

*Intreated*<sup>l</sup>] The hebrew word implies in it the most tender emotions of parental affection.

It

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<sup>1</sup> גִּרְיָ Vid. *Hamasa*, p. 423. n. “Fortune has deprived me of a brave man whose client (גִּרְיָ) was not contemptible.”

<sup>k</sup> זָרָה in Arabic *fastidius est, computruit spiritus meus*. Schultens in *Comment*.

<sup>l</sup> הִנֵּתִי the root הִנֵּן signifies, in Arabic, *to be moved with natural affection*; being a metaphor from the tender modulation of the voice by which the camel expresseth fondness to her young one. Castell. *Lex*. Pocock. in *Carmen Togr*. p. 29. *Commentarium* Schultens.

18. Yea flav'ry's spawn, beneath my table fed,  
 Push me aside, and flout me to my head.
19. All who the secrets of my soul possess'd,  
 All whom affection cherish'd in my breast,  
 Are turn'd against me ; as a wretch impure  
 Whom God abominates, and men abjure.
20. Thus left, my bone just starting from within  
 Through the poor remnant of my tatter'd skin,

21. Pity

It is observable that he never makes mention of his children except here and chap. xxix. 5. The thought of their tragical death was too painful to be dwelt upon, or often spoken of.

Ver. 18. *Yea, young<sup>m</sup> children despised me*] These were, I imagine, the children of his slaves, born in his family. Nothing could so touchingly represent the contempt into which he was fallen, as this circumstance.

*I arose*] "I am present". *The moment I appear* (as Crinsoz turns it) *they give me abusive language.*

Ver. 20. *My bone cleaveth, &c.*] The learned Michaelis observes<sup>o</sup>, that his offensive breath ver. 17. the loathsomeness and infection of his whole body ver. 19. his atrophy mentioned in this twentieth verse, and the torn condition of his skin ver. 26. are all circumstances attending the *elephantiasis*, Job's disease.

*I am escaped, &c.*] The learned Professor Chappelow translates, *I am escaped with*

<sup>m</sup> עוֹלָיִם The verb in Arabic signifies to *maintain a numerous family*. The noun therefore must denote in general *those who were fed from his table*; but as his *servants*, or slaves, were mentioned ver. 16. he may be supposed to mean here *the young children of his servants*, or slaves. Vid. *Comment. Schultens*.

<sup>n</sup> אָקוּמָה *adsto*. The LXX. turn it *παριστημι* in Dan. vii. 10.

<sup>o</sup> *Not. in Prælect. p. 202.*

21. Pity me, pity ; let my urgent need,  
 Let ancient friendship for compassion plead,  
 For smitten by th' immortal arm I bleed.
22. Will you (ah why ?) your persecutions join  
 To those I suffer by a hand divine ;  
 Infatiate still, still eager to defame  
 And glut your rancour with my worry'd name ?

23. O that, fair written in a faithful scroll  
 Time in his archives would my words enroll !

24. O

*with a torn skin*<sup>p</sup>. Job describes the effect of his disease on his skin in much the same manner in ver. 26. *my skin which is thus torn*, &c. See the note.

Ver. 22. *and are not satisfied with my flesh*] that is, why are ye not satisfied with the reproaches and slanders, with which ye have already worried me ? The learned Schultens remarks<sup>q</sup> that *to eat the flesh* of another is an Arabian phrase for *calumniating* him. "I am not addicted to slander, or one who devoureth the flesh of his friend." So one of their poets sings. Another, speaking of his calumniator, says ; *who worries my flesh, and yet has not satisfied his avidity*. The phraseology is taken from a wild beast rending his prey. This image of a furious defamer is drawn at full length chap. xvi. 9, 10. where the expression *They have filled* (or *satiated*) *themselves upon me* is plainly similar to *why are ye not satisfied with my flesh*. See the note there.

This interpretation of the words of Job makes a natural transition to the following declaration of his faith in a future judgement, for the vindication of his character.

Ver. 23. *O that my words*, &c.] He means, surely, such of his words as  
 would

<sup>p</sup> עור שני *a torn skin*. Mr. Chappelow derives שני from the Arabic شين ; which signifies in its seventh conjugation according to Castell. *vetus, tritus fuit, ater, corrugata fuit cutis senis*.

<sup>q</sup> In his *Commentary*.

<sup>r</sup> *Hamasa*, or the *Arabian Anthologia*, p. 591. and the note of Schultens.



24. O furrow them in lead ; their letters give  
Through endless ages in the rock to live.

25. *I*

would come within the compass of an inscription upon a rock ; the words, therefore, which he delivers in ver. 25, 26, 27.

*were now written*] Sir Isaac Newton<sup>1</sup> supposes, If I remember right, that letters were invented by the Edomites ; from whom Moses learned them, when he fled into Arabia from the wrath of Pharaoh.

*O that they were printed in a book !*] *O that they were noted in a register* ! He wisheth that his memorable words might be transmitted to posterity ; first, by writing, the usual method of preserving past transactions : secondly, by the still safer method of lodging this writing in the public archives : thirdly, by inscribing them on lead, as more durable than linen or paper ; and lastly, by engraving them in the natural rock as the most durable of all.

*were written*] on linen perhaps. *Painting* upon linen was very ancient among the Egyptians. Their paper, made of the papyrus, was a later invention<sup>2</sup>.

Ver. 24. *and lead*] to grave upon with the iron pen, or style<sup>3</sup>. The learned Gottingen Professor<sup>4</sup> says, he does not understand what the hebrew word means which we english *lead*. We are certain, however, that it is classed with metals ; gold, silver, iron, and tin<sup>5</sup> : Also that it signifies a substance ponderous<sup>6</sup> and fusible<sup>7</sup>. It must therefore denote some heavy metal or mineral. We learn,

<sup>1</sup> In his *Chronology*.

<sup>2</sup> יחקו *were inscribed, or noted* as in Isaiah xxx. 8. *note it in a book, that it may be for the time to come, for ever and ever.*

<sup>3</sup> ספר *a register*. In Ezra iv. 15. *the book of records* (ספר דכרניא) means the archives of the kingdom, *the roll, or book, of the chronicles*, as it is called Esther ii. 23.

<sup>4</sup> Greaves *on the pyramids*, p. 50. Plinii *Hist. Nat.* lib. xiii. c. 11.

<sup>5</sup> See Gale's account of the *styli and sorts of paper* used by the ancients, in *Philosoph. Transactions* abridged. vol. vii. part iv. p. 18.

<sup>6</sup> Michaelis, in *Epimet. Prælect. Lowthi* xxxii. p. 211. 8vo.

<sup>7</sup> Numb. xxxi. 22.

<sup>8</sup> Exod. xv. 10.

<sup>9</sup> Jer. vi. 29.

25. *I know, that He whose years can ne'er decay  
Will from the grave redeem my sleeping clay.  
When the last rolling sun shall leave the skies,  
He will survive, and o'er the dust arise:*
- 26, 27. *Then shall this mangled skin new form assume,  
This flesh then flourish in immortal bloom:  
My raptur'd eyes the judging God shall see,  
Estrang'd no more, but friendly then to me.*

*How*

learn, further, from Dr. Shaw <sup>c</sup>, that very probably there are lead-mines in the mountains of Arabia Petræa: For he found among those rocks plenty of *Selenites*, or moon-stone, which is said to be a certain sign of lead-ore underneath. Add to all this, Pliny <sup>d</sup> informs us that writing on *lead* was of high antiquity, and came in practice next after writing on the bark and leaves of trees, and was used in recording public transactions.

*in the rock*] Dr. Pocock met with hieroglyphic characters cut in the rock, in the sepulchres of the kings of Thebes<sup>e</sup>. Greaves <sup>f</sup> also makes mention of an inscription of one line in those sacred Egyptian characters, which he observed in the second pyramid. As to the *Written Mountains*, in the desert of Sinai, which are covered with unknown characters; that accurate traveller the Honourable Edward Wortley Mountagu<sup>g</sup>, who nicely examined them, has offered good arguments to prove they were the work of christian pilgrims in the first ages of christianity.

Ver. 25, 26, 27. *For I know, &c.*] I would beg leave to offer the following  
*literal*

<sup>c</sup> *Travels*, p. 442. 4to.

<sup>d</sup> *Hist. Nat.* lib. xiii. c. 11.

<sup>e</sup> *Description of the East*, vol. i. p. 98, 99.

<sup>f</sup> *Description of the Pyramids*, p. 106, 107.

<sup>g</sup> See his *Journey to the Written Mountains*.

*How does the lofty hope my soul inspire !  
I burn, I faint with vehement desire.*

28. Be warn'd ; no more my innocence pursue :  
Its cause shall triumph in that just review.
29. Tremble ; these wrongs th' avenging sword demand,  
The sword which arms th' almighty ruler's hand :  
You then shall know, that injur'd virtue's fight  
Found audience with an equal judge on high.

CHAP.

*Literal translation of this famous passage ; and refer the reader to the APPENDIX, Numb. III. for explication of it.*

Ver. 25. *For I know, my redeemer is the living one,  
And he, the Last, will o'er the dust stand up :*

Ver. 26. *And my skin which is thus torn, shall be another ; and in my flesh  
I shall see God.*

Ver. 27. *Whom I shall see, even mine eyes shall behold, on my side, and not  
estranged: my reins are consumed within me.*

Ver. 28. *But ye should say, &c.] Wherefore ye should say, why shall we persecute him ? that is, why shall we continue in our persecution of him ? seeing the root of the matter<sup>b</sup> will be found in me : that is, when the matter, or cause between you and me, shall come into judgement before God ; its root, its basis and support, which is truth, will be found on my side of the question.*

Ver. 29. *Be ye afraid of the sword]* The sword in the hand of earthly magistrates is the emblem of punitive justice. The scripture, accordingly, puts a sword into the hand of God, the supreme magistrate, to signify his vindictive justice<sup>c</sup>. And the greatest of all teachers represents the *future punishments* of wicked

<sup>b</sup> דבר *the matter*, in dispute. It signifies a *cause*, or matter for judicial inquiry, Exod. xviii. 16. *when they have a matter they come unto me, and I judge between one and another.*

<sup>c</sup> Ps. vii. 12, 13. Isaiah xxvii. 1.

## CHAP.

## XX.

1, 2. Therefore, the fierce Naamathite reply'd,  
My thoughts, returning with impetuous tide,

3. Impell

wicked men, in terms of allusion to the punishments inflicted by the courts of human judicature. Matt. v. 22.

*for wrath bringeth, &c.]* Mr. Heath's version is, *for these are crimes punishable by the sword*<sup>k</sup>. that is, your inhumanity, uncharitableness, and calumnies are capital crimes before God; and will meet with severe punishment in the day of the revelation of his righteous judgement.

## C H A P. XX.

Some readers perhaps, of an over delicate taste, may grow tired with these repeated declamations on the transient prosperity and fearful catastrophe of great oppressors. But these three men having the same ideas of the course of providence, and of the case of their unhappy friend, must of necessity speak with a general uniformity on the subject. In the mean while these very repetitions promote the design of the poem. They teaze and exasperate the good man's spirit, and carry him further in those excesses of complaint and self-justification; which excesses, being afterwards properly represented to him, prove the very means of his conviction and repentance.

The subject, however, in this second speech of Zophar is placed in so many different views, and represented by emblems and metaphors so intirely his own, that these at least have the charms of novelty.

Upon the whole, there is great poetical merit in this speech. It is a torrent of oriental eloquence, rushing on with the vehemence of a fiery temper inflamed by resentment and mistaken zeal.

<sup>k</sup> He reads *המה* *hæc, these*; (the pronoun of the third person plural masculine with a paragoric *ה*) instead of *המה* *wrath*.

*כי המה עונות חרב*

*Hæc enim sunt crimina gladii. sc. digna gladio.*

In Psal. xvii. 13. *רשע חרבך* (*impius gladii tui*) is turned by the Chaldee *קטול במיפך* *quæ reus est occisionis (ut occidatur) gladio tuo, who is worthy to be slain by thy sword.*



3. Impell one answer more: Nor heeds my ear  
Thy warning, nor thy menace will I fear.

4. Art thou unknowing, that the voice of Time,  
Since man was planted in this earthly clime,

5. Proclaims; The song of profligates is short,  
Th' oppressor's festal but a moment's sport?

6. Advancing

Ver. 2. *Therefore, &c.*] namely, because we *know there is a judgement*, with which you threaten us.

*my thoughts, &c.*] a multitude of agitating thoughts impell me to make a reply. The word which we render *I make haste*<sup>k</sup>, imports great eagerness and impetuosity in Habak. i. 8.

Ver. 3. *the check of my reproach*] *my reproachful correction*<sup>l</sup>. He refers to the commination in the last verse of the foregoing chapter.

*the spirit of my understanding*] *The spirit which is within me*<sup>m</sup>. Mr. Heath.

The meaning is, that he has the courage<sup>n</sup> to answer him, in defiance of his minatory warning. Chap. xix. 29.

Ver. 4—11. He compriseth (ver. 4, 5.) the subject of his discourse in a sententious aphorism, founded on a series of facts deduced from the earliest times of the world. He then opens the contents of that aphorism, viz. the gradual increase of the oppressor's greatness to its acme, ver. 6. its ignominious period, ver. 7. a reflection on the emptiness and transient duration of his felicity, ver. 8, 9. the calamities of his family, ver. 10. and his untimely death ver. 11.

Ver. 5. *the hypocrite*] *the profligate*. It is a variation of the *wicked* in the former

חֹשִׁי בִי<sup>k</sup>

<sup>l</sup> מוֹסֵר כְּלָמָי The latter of two substantives in this construction is convertible into an adjective. Vid. Guarin Gram. Heb. lib. ii. cap. 2. can. 3.

<sup>m</sup> מִבִּינָתִי It is a preposition compounded of מִן *from* and the chaldee בֵּינָת *inter, intra, among, within*.

<sup>n</sup> רוּחַ We translate it *courage* in Joshua ii. 11. but *spirit* (in the sense of *courage*) in chap. v. 1. of that book. Mr. Heath refers us to both those passages.

6. Advancing and advancing let him rise,  
Till his proud climax touch the starry skies :
7. Behold his fall ! like his own ordure tost  
Into oblivion, from the world he's lost :  
And wond'ring throngs, who saw his envy'd height,  
Ask, " whither has the meteor wing'd its flight ?
8. He's vanish'd, as a dream ; he's chas'd away,  
Like a night-vision by the waking day.
9. No eye that glanc'd him shall the glance renew,  
His place no more its haughty master view.
- 10, 11. For full of manhood's sap his bones robust  
Lie in the grave, and with him rot in dust :

Heirs

mer clause ; another term to express the same idea. See the note on chap. viii.  
13.

Ver. 7. *like his own dung* °] This simile may perhaps be thought too indelicate. There cannot however be a stronger image of the odiousness, contempt, and infamy of a wicked and mischievous character. exact resemblance is the principal beauty in all comparisons °.

Ver. 9. *The eye which saw<sup>a</sup> him*] *The eye which hath caught a glance of him.* Mr. Heath.

This is a beautiful paraphrase of the *moment* in ver. 5. The latter clause, *neither shall his place any more behold him*, is an explication of the phrase in ver. 7. *He shall perish for ever.*

Ver. 10. *His children shall seek to please<sup>a</sup> the poor*] This is much stronger than if

• Compare I Kings xiv. 10. Zeph. i. 17. Psal. lxxxiii. 10.

° See Mr. Pope's note on ll. xi. ver. 669. of his translation.

<sup>a</sup> שׁוּף LXX. παρελθε.

<sup>a</sup> רַצֵּן So in II Chron. x. 7. *If thou be kind to this people, and please them (רַצֵּיתָם) and conciliate their affection, and speak good words unto them, &c.*

Heirs of his woes, his helpless orphans flee  
For shelter to the huts of poverty.

12, 13. Sweet was his sin, the greedy lust of wrong,  
A luscious viand, roll'd beneath the tongue;

The

if he had said, *they shall become poor*. It is placing them below poverty itself. They shall court the good-will and assistance of the most destitute and abject.

*his hands*] *his own hands shall recompense his iniquity*. He shall by his oppressions be the cause of ruin to himself and family.

Ver, 11. *his bones, &c.*]

*His bones are full of his youth<sup>u</sup>,  
And It shall lie down<sup>w</sup> with him in the grave.*

This is saying, in the language of animated poetry, He shall be cut off in his youth and the fulness of his strength.

Ver. 12—28. *Though wickedness, &c.*] The *crime* of this delinquent having not been *specified*, and his *punishment* but lightly touched; it was necessary to resume those topics, and enlarge upon them; in order to make a deeper impression of terror. This amplification begins with the twelfth verse, and ends with the twenty-eighth verse.

Ver. 12. *Though wickedness, &c.*] *The wickedness*, in which he takes so much pleasure, is a *rapacious avarice*; *he hath swallowed down riches* ver. 15. This is *the crime* which they suppose Job to have lived in the practice of. The great force of a vicious habit is strongly marked in this and the following verse: The pleasure which a corrupt mind feels in the indulgence of its criminal inclination, is compared to an epicure's high enjoyment of some delicious morsel.

\* תשכנה shall recompense; or requite, as in Gen. 1. 15. *He will certainly requite us all the evil which we did to him.*

† אוננו his iniquity, as in chap. xxi. 19. and Psalm xciv. 23. *He shall bring (וישב) he shall requite) upon them their own iniquity, &c.*

‡ עלוניו his youth, chap. xxxiii. 25. נעורים childhood, עלומים youth, and זקנים old age, are singular nouns; with a plural termination, and probably of the common gender.

§ תשכב Its nominative must be עלומים There is no other nominative, singular and feminine, to agree with this verb.

- The cud of pleasure, and tenacious chew'd,  
 Spar'd in the mouth, its flavour oft renew'd:
14. But, soon as swallow'd, it to poison turns ;  
 And darting through his veins with fury burns :
15. The wealth his vast avidity devour'd  
 He shall disgorge ; from out his entrails pour'd  
 With tort'ring violence by the force of God,  
 The wicked plunder shall be cast abroad.
16. A deadly potion he shall drain ; the wine  
 Of vipers gall, the cup of wrath divine.
17. Forbid, just Heav'n, that e'er his eye behold  
 Thy cheerful blessings round his mansion roll'd ;  
 That

Ver. 14. *his meat*] *his meat* is riches acquired by oppression. but his meat is poisoned. A curse is mixed with iniquitous acquisitions. This is *the gall of asps within him*, even the divine vengeance. Deut. xxxii. 33, 34.

Ver. 15. *he hath swallowed down*] The original word is very forcible : it denotes vast avidity and rapacity, being a metaphor from a ravenous beast devouring his prey. compare Jerem. li. 34.

*and he shall vomit them up again*] as an epicure his poisoned draught, or morsel. The sudden loss of his wicked wealth and intolerable anguish of mind in suffering such loss, are involved in this powerful metaphor. The curse, or vengeance, of God will bring this punishment ; *God shall cast them out of his belly*.

Ver. 16. *He shall suck the poison, &c.*] *The poison of asps* and *the viper's tongue* are only variations of *the gall of asps* ver. 14. all mean the curse and vengeance of God that mingle with his riches ; and which in time will work the destruction of them and of his person. he dwells upon *the punishment* of this criminal, and on its causes.

Ver. 17. *He shall not see the rivers, &c.*] that is, *he shall not continue to see the rivers, &c.*] These figurative expressions undoubtedly represent some part of his



That fountains flow for him, and rivers foam  
From the sweet dairy and the sweeter comb.

18. Yea, ev'n his *guiltless treasures*, won with toil,  
(No weeping widow's wrong, no orphan spoil)  
Shall swell his forfeit: in that humbling hour,  
He shall not boast his opulence and pow'r:

19. For

his punishment. Rivers, honey, and milk are oriental emblems of felicity<sup>x</sup>: And it is possible, that the utter loss of all his former abundance and enjoyments may be intended. But I very much suspect, that a worse punishment is here threatened; even exclusion from *the seats of the blessed*. The blessings of religion and the future happiness of good men are represented in scripture by these pleasant images<sup>y</sup>. Similar to these is the description of paradise in the Koran<sup>z</sup>, "Thereto are rivers of incorruptible water, and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey<sup>a</sup>." If this 17th verse be understood of happiness in a *future* world, it is certainly out of its place; and will enter more properly next after ver. 25. The last sentence of that verse, I think, relates to *future punishments: Terrors are upon him*. The translation will then be,

And terrors apprehend his flitting soul.  
For never never shall his eyes behold  
The happy fields, where brooks of liquid gold  
Gush from the comb, and where on milky streams  
The purple light expands its purest beams.

Ver. 18. *That which he laboured for, &c.] He shall restore the labour which<sup>b</sup>  
he*

<sup>x</sup> Chap. xxix. 6. Isaiah vii. 22.

<sup>y</sup> Isaiah lv. 1, 2. Joel iii. 18. Revel. vii. 17. xxii. 1, 2.

<sup>z</sup> Surat. xlvii. 16, 17.

<sup>a</sup> Mr. Sale's *Translation*.

<sup>b</sup> וְלֹא יִבְלֶעַ The ו converts the future into a preterite; and at the same time does the office of the relative *which*, as in chap. xv. 9. *what knowest thou that (which) we have not known? what understandest thou, which is not in us?* Vid. Noldium.

19. For on the weak his iron hands he threw,  
By cruel wrongs his wicked rent-roll grew ;

20. Yet,

*he did not swallow down.* To *swallow down* is the phrase in ver. 15. for possessing by rapacity. *The labour* therefore, or fruit of industry, must mean that part of his fortunes which was not acquired by iniquitous measures. He shall, however, be plundered even of this innocent part of his wealth, as an aggravation of his punishment.

*According to his substance, &c.] In the riches<sup>c</sup> of his exchange<sup>d</sup> he shall not rejoice<sup>e</sup>.* This is a literal version of the hebrew, and makes a sarcastic *meiosis*. He shall have no cause to boast of his wealth, or power ; when he comes to exchange his prosperity for that terrible reverse, which divine vengeance has prepared for him.

There is a fine passage in *Oedipus Tyrannus*, where old Tiresias useth this stinging figure of speech to that unhappy prince : “ I say, that the very man whom thou art seeking, and whom thou hast threatened with public malediction for the murder of Laius, is here present. He is called indeed a foreigner, but he shall be known hereafter to be a native of Thebes ; neither shall he rejoice in the discovery.” The discovery of the birth of Oedipus plunged him immediately in the depth of misery.

Ver. 19—21. *Because he hath oppressed, &c.]* In these verses he speaks, with more particularity, both of the *crime* and the utter impoverishment with which *it is punished*. the circumstances of the one are contrasted with corresponding circumstances of the other.

Ver. 19. *he hath oppressed and hath forsaken] He hath oppressed, he hath*  
grievously

<sup>c</sup> I follow the Syriac interpreter in reading *בחיל* in the riches, or power.

<sup>d</sup> *תמורה* a change, or exchange. see the note on chap. xv. 31. The Syriac version, If I mistake not, is, *And by the riches of his change he shall not be profited*.

<sup>e</sup> *ולא יעלם* The copulative *ו* is here either redundant as in chap. xxi. 6. *ונבהלתי* I am afraid ; or it is transposed, and ought to have begun the sentence ; and in the riches of his exchange he shall not rejoice. There is a like transposition in chap. iv. 6. *Thy hope and the uprightness of thy ways, for And thy hope the uprightness of thy ways*.

20. Yet, restless, greedy, still he crav'd for more :

See now the balance of his boundless store,

21. A cypher ! Not a prey unseiz'd remains ;

Therefore no heir shall seek his blasted gains :

27.\* His crime is witness'd by the stormy skies,

The hostile earth against his crime will rise ;

28. And

*grievously afflicted* <sup>f</sup>, &c. This is an epitome of tyrannical government. Compare I Sam. xii. 3. Zech. xi. 17.

*the poor*] *The weak*. They are not absolutely poor; for they are supposed to possess *houses*, which the oppressor taketh violently away.

Ver. 20. *He shall not feel quietness in his belly*] *Neither is his belly satisfied*, as the Vulgar Latin turns it. his *vice* is described: 'Tis an insatiable appetite of rapine.

*He shall not save, &c.*] *By his covetousness* <sup>b</sup> *he shall bring forth nothing* <sup>i</sup>. This expresseth the *punishment* of his rapacious avarice. All the wealth which he so greedily amassed, by every method of violence, shall come to nothing.

Ver. 21. *There shall none of his meat be left*] The hebrew is, *There is none left for his prey* <sup>k</sup>. Mr. Heath's freer version expresseth the sense, *Nothing could escape his rapacity*. His *vice* is here marked, in language more forcible than in the foregoing verse.

*therefore shall no man look for his goods*] His punishment shall tally with his crime: He plundered every one, and left nothing to any; therefore nothing shall be left to him, no estate, or effects, for any heir to expect.

\* See the note on these verses, 27, 28.

<sup>f</sup> עֹנֵב In Arabic عَرَب, which answers to עֹנֵב, signifies *to torment*. This idea rises above the foregoing *he hath oppressed*: whereas *he hath forsaken* is flat, and sinks below the other.

<sup>g</sup> Nec satiatu est venter ejus.

<sup>b</sup> בַּחֲמֹרֹו by his covetousness. חָמַד signifies, in Hebrew and Chaldee, *to covet*. Thus the Targum of Onkelos, in Exod. xx. 17. *thou shalt not covet* (לֹא תַחְמֹד) *thy neighbour's house*.

<sup>i</sup> לֹא יוֹלֵט *he shall bring forth a nothing*. לֹא *nothing*, as in chap. vi. 21. יוֹלֵט signifies *to bring forth*, Isaiah xxxiv. 15. *There shall the great owl make her nest, and lay* (תַּחְמִילֵט) *and hatch*.

<sup>k</sup> לֹא אֵכְלוּ *his prey*. Chap. ix. 26. *as the eagle hasteth to the prey*.



28. And his whole fortunes, that avenging day,  
Like torrents rattling down the rocks shall rush away.

22. In the full season of exulting pride,  
Distress shall straiten him on every side:

23. Ev'n while he gluts his avarice, when its feast  
Is to the height of luxury increas'd;  
All ills shall burst upon him, like the show'rs  
Of flaming sulphur on Gomorrah's tow'rs:

24. Flight

Ver. 22—25. *In the fulness, &c.*] Here the description marks the *season*, in which this dreadful ruin of all his fortunes will come upon him; namely in the very height of his prosperity. to this is added the destruction of his person by some fearful judgement of God.

Ver. 22. *In the fulness of his sufficiency*] *In the fulness of his exultation*<sup>1</sup>. *every hand of the wicked, &c.*] *every hand of the miserable<sup>m</sup> shall come upon him*; That is, all whom his oppressions have made miserable, shall suddenly combine to strip him of his plunder.

Ver. 23. *When he is about to fill his belly*] *He shall be filling his belly<sup>n</sup>*; that is, swallowing down riches; committing new depredations; when the divine vengeance shall surprise him, a vengeance terrible and exterminating like that on Sodom and Gomorrah. *God shall cast the fury of his wrath upon him, and shall rain it upon him, &c.* compare Psalm xi. 6. *upon the wicked he shall rain . . . fire and brimstone, and an horrible tempest.*

*while he is eating*] glutting his rapacious avarice, and enjoying new plunder.

<sup>1</sup> ספקו *his exultation*. Its root signifies *to clap the hands*, which is an act of applause and triumph: Chap. xxxiv. 37. *He clappeth his hands amongst us.*

<sup>m</sup> עֲבִיל *the miserable*. Chap. iii. 20. *to him that is in misery*. The Septuagint however render it by *every kind of distress*  $\pi\alpha\sigma\epsilon\iota\varsigma\ \alpha\iota\tau\iota\alpha\iota$ . They read עֲבִיל *misery, sorrow, trouble*. Chap. v. 6. *neither doth trouble spring out of the ground.*

<sup>n</sup> יְהִי לְמִלָּא בִטְנוֹ It is a periphrasis of the future tense יִמְלֵא *he shall fill*. Thus II Sam. xviii. 3. *Thou shalt succour us* תַּהֲיֶה לָנוּ לְעֵזָרָה. This criticism belongs to Cocceius.



24. Flight unavails, immortal arms pursue,  
 The brazen bow shall strike his vitals through:  
 25. The shaft of God from out his body gleams,  
 And glowing with his boiling liver steams;  
 In shades of night his dying eye-balls roll,  
 And Terrors apprehend his flitting soul.

26. Woes,

Ver. 24. *He shall flee, &c.*] *He would flee<sup>o</sup> from the weapons<sup>p</sup>, but the brazen<sup>q</sup> bow shall strike him through.* God is at war with him. The scripture arms the divine being with a sword, a bow, and arrows, to represent his vengeance. Psalm vii. 12, 13. (compare chap. vi. 4. xv. 24. see also the note on chap. xviii. 14.) all his efforts to ward off the calamities which fall upon him will be ineffectual. The Arabian writers are very fond of the idea of a bow, and frequently use it to image extraordinary, inevitable, and destructive calamities from the hand of God. The learned Schultens hath favoured us with several examples from their poets, in his note on this verse.

Ver. 25. *It is drawn, &c.*] This lively piece of poetical painting is an extension of the last clause of the foregoing verse, *the brazen bow shall strike him through.* The stroke is mortal, and brings on a terrible death.

*It is drawn*] *He draweth<sup>r</sup>, and it cometh out of his body; even the glittering arrow<sup>s</sup> out of his gall. he goeth<sup>t</sup>, that is, expireth.*

*Terrors are upon him*] A Greek or Roman poet would have said, The Furies seize

\* ברח<sup>o</sup> *he would flee*, as in chap. xxvii. 22. *he would fain flee out of his hands.*

<sup>p</sup> נשק *It signifies arms, or weapons of every sort, as the bow, shield, arrows, spears, &c. (Ezek. xxxix. 9.) and is here put for the armed host, viz. of evils.*

<sup>q</sup> נחושה *brass.* Gen. iv. 22. II Kings xxv. 13, 14. Anciently all armour was made of brass. The Psalmist mentions a bow of brass, Psal. xviii. 35. קשת נחושה

<sup>r</sup> שלף *he draweth*, the arrow shot into him by the brazen bow.

<sup>s</sup> ברק *the lightning*, the arrow which glitters like lightning.

<sup>t</sup> הלך *he goeth*, that is, dieth. Chap. xiv. 20. *Thou prevailest for ever against him, and he goeth, &c.*

26. Woes, horrid woes, as yet of unknown name,  
For him are treasur'd; a devouring flame,

Prepar'd

feize him. But what can these *Terrors* be, which are upon him the moment his breath is out of his body? Surely the punishments of a future world<sup>u</sup>. Immediately after these words, and before the following verse, we may introduce ver. 17. *He shall not see the rivers, &c.* provided that verse is to be understood of his exclusion from the mansions of the blessed.

Ver. 26. This verse is an amplification of the *terrors* ver. 25.

*all darkness, &c.*] every kind of misery.

*is hidden*] The nature and circumstances of future punishments are concealed<sup>v</sup> from us in this world.

*in his secret places*] *for his treasures*<sup>x</sup>; so our translators turn the same word in Psalm xvii. 14. where the sacred poet is speaking of the punishment which God reserves for the wicked; *whose belly thou fillest with thy hid treasure*. The apostle also adopts this metaphor Rom. ii. 5. *But . . . treasurest up unto thyself wrath against the day of wrath, &c.*

*A fire*] This is one of those terrible images, by which the scripture represents the future punishments of the wicked.

*not blown*<sup>y</sup>] it is unquenchable fire: for it is not kindled by the breath of man, but of God.

*it shall go ill with him that is left, &c.*] While he himself is suffering the wrath of God in another world, vengeance pursues the family he left in this world, to utter extermination.

<sup>u</sup> The Greeks assigned to the *Εμνυες* the *Furies* the offices of driving wicked souls down to Erebus the place of punishment. See Windet *de vita sanctorum statu*. p. 118. כלהות seems to mean future punishments in Psalm lxxiii. 19. Vid. Targum on ver. 20. of that Psalm.

<sup>v</sup> See the note on chap. xi. 6.

<sup>x</sup> צפוניו Its root signifies *to lay up in store*. Chap. xxi. 19. *God layeth up his iniquity for his children*. See also Cant. vii. 14.

<sup>y</sup> לא נפח ασβιστον *unquenchable*, as the Alexandrian Septuagint turns it. Symmachus renders it μη φωσμητος; Theodotion ανη φωσμηματος, *not kindled by the breath, or wind*.

Prepar'd of old in secret cells beneath,  
A flame not kindled by a mortal breath,  
Shall feed upon him; and a curse be sent  
To the poor lone survivor in his tent.

29. Such heritage, by just decree, must fall  
To such delinquents, from the judge of all.

CHAP.

Ver. 27, 28. *The heaven, &c.*] The description of his *punishment* was completed in the foregoing verse, with solemnity and terror. But these two verses, in their present situation, are an inelegant, disorderly, and frivolous return to the loss of his temporal possessions. I think they will come in next after ver. 21. with propriety, as explanatory of the means by which the dissipation of his fortunes shall be accomplished: The means are the operations both of the heavens and the earth.

Ver. 27. *The heaven shall reveal, &c.*] The heavens shall publish his guilt, by lightning, for instance; such as destroyed Job's sheep: and by storms of wind, such as destroyed his children.

*And the earth, &c.*] The earth will rise up against him, when those whom he hath plundered shall in their turn plunder him: or when, as in the case of Job, the thieves of the desert shall make incursions and carry off his cattle.

Ver. 28. *The increase, &c.*] The effect of the combined operations of the heavens and the earth against him, is the swift and violent dissipation of his whole estate.

*The increase of his house shall roll away<sup>2</sup>,  
like torrents<sup>2</sup>, in the day of his wrath.*

<sup>2</sup> יגל If we read *jagel* instead of *jigel*, the root will be גלל *devolet*. Accordingly Mr. Heath turns it, *shall roll away*. Thus we gain a powerful metaphor, which suggested the still more powerful idea of *torrents*.

<sup>2</sup> נגרות ut *aquæ fluentes*, as Grotius renders it; or according to Mr. Heath, like the *torrents*; the particle of comparison כ (like, as) is understood: so chap. xi. 12. like a wild *asses colt*. xxiv. 5. as wild *asses in the desert*. If we read *nigroth*, it is a substantive, the plural of *nigrah*; which in the Chaldee, as Mr. Heath observes, signifies a *torrent*. Vid.

CHAP.  
XXI.

- 1, 2. Then Job: Give audience, audience I implore,  
Be that your charity; I ask no more:  
3. Indulge me utterance——then insult again.  
4. Shall I of man, censorious man, complain?

The

## C H A P. XXI.

This chapter is argumentative. The three antagonists still insisted, that, by a constant rule of providence, great and destructive calamities are the portion of wicked men; and of them only. He overthrows that position, by adducing many instances of atheistical men, who pass their lives in affluence and ease, are favoured with a gentle death, and have all the honours of sepulture paid to their remains. This is a solid confutation of their false idea of the divine government, and, at the same time, of their unjust censures of him founded on that mistaken notion.

We are not to imagine, however, that his reasoning is calm and cool. It is the reasoning of a man in great emotions of mind. It is mixed with a sort of indignation at his own miserable lot. Thus the great design of the poem is going forward; His discontent with the ways of providence is inflamed, by the very arguments which prove the usual and established order of its dispensations.

Ver. 4. *is my complaint to<sup>b</sup> man] is my complaint of man?* This is an intimation,

Buxtorf. *Lex. Talmud.* נגרא. By this reading also the latter sentence of the period will consist exactly of six syllables, and will tally with the former; according to the manner of the hebrew poetry.

*Figel | jebul | Bet-o |*  
*Nigroth | be-jom | app-o |*

But our Translators have followed the Masoretic pointing *niggaroth*; which is the feminine plural of the participle in *niphal*. They turn it, *shall flow away*. The construction however is imperfect, and they are forced to insert the supplemental words *and his goods*, to complete the sense. The root is נגר (as it also is of *nigrah*) which is used of water rushing down a precipice; Micah i. 4. *as the waters that are poured down* (נגרים) *a steep place*.

<sup>b</sup> לארם The preposition ל signifies *of or concerning* in Gen. xx. 13. *Say of me* (לי) *he is my brother*. Vid. Noldium.



The cruel slanders which my fame defile,  
Would justify resentment's sharpest style.

5. Observe me, wonder, and in silent fear

The mystic ways of Providence revere.

6. Astonish'd, trembling, I the scene review;

Which truth displays and mem'ry wakes anew.

7. Why live the wicked, and wax old in pow'r,

Their wealth augmenting to the mortal hour;

8. Live,

tion, that the discourse he was entering upon was a complaint against God. It is indeed partly an expostulation with God for treating so many wicked men with such favour, and him with so much rigour.

*why should not my spirit, &c.] why should I not be angry?* If his subject were the usage he met with from man, he should be justified, he says, in expressing the strongest resentment.

Ver. 5. *be astonished, &c.]* Silent astonishment, he tells them, instead of censure, should be the effect of their reflections on his case; a man of piety and virtue made miserable, while so many profligate wretches are made happy. These measures of providence, he adds in the next verse, filled his own mind with the utmost consternation.

Ver. 7—13. *Wherefore, &c.]* We have here a lively description of worldly felicity, drawn from the manners of Arabia; and adapted to the mode of wealth and sensual gratification in ancient times.

Ver. 7. *Wherefore do the wicked live, &c.]* Schultens has remarked the climax of sentiments in this verse: The wicked are happy<sup>d</sup>, they grow old in happiness, their happiness is continually advancing.

<sup>c</sup> תַּקְצַר רוּחִי *why should I not be angry?* This is Mr. Heath's version. He follows the LXX. *ταπεινωσάτω με ὁ θεός*; it is justified by Prov. xiv. 29. *He that is hasty of spirit (רוּחַ קָצֵר) exalteth folly.*

<sup>d</sup> יִהְיוּ גִבּוֹרִים *why do the wicked live, grow old, you increase in wealth?*  
גִּבּוֹרִים *they increase.* This verb denotes continual augmentation, Gen. vii. 19, 20, where we english it *to prevail*.

הֵיל *power, or wealth.*

8. Live, while the children of their children rise,  
And the strong nurflings shoot before their eyes ?
9. They dwell securely, all is peace sincere,  
The rod of heav'n knows no commission there :
10. Whose trusty bull, ne'er butts his amorous spouse,  
But, full of genial fire, absolves his vows :  
Whose heifer calves, with no untimely throe,  
And lively births in all their pastures low :

11. Fruitful

Ver. 8. *Their seed is established, &c.*] This ingredient in their felicity, so sweet to every tender parent, stands opposed to Bildad's assertion chap. xviii. 19. and to Zophar's chap. xx. 10. Eliphaz had represented this as the peculiar blessing of good men, chap. v. 25.

Ver. 9. *Their houses, &c.*] They and their families live in perfect peace and security, and enjoy firm and permanent health. By *fear*, I apprehend, is meant, alarms from the incursions of the Arabs of the desert and from the ravages of wild beasts. By *the rod of God* is principally intended diseases : For Job expresseth his own grievous distemper by this significant phrase<sup>c</sup>. Other calamities however, which come immediately from heaven, are not excluded ; the mischiefs, for instance, done by lightning, by storms of wind, and by inundations. Eliphaz had represented this protection to be the peculiar privilege of good men<sup>f</sup>.

Ver. 10. *Their bull<sup>g</sup> gendereth<sup>h</sup> and faileth not*] This verse describes the prosperous increase of their wealth, which in those countries consisted chiefly of cattle.

<sup>c</sup> Chap. ix. 34.

<sup>f</sup> Chap. v. 19—24.

<sup>g</sup> שׁוֹר This word signifies a *beeve*, whether male or female ; but when it is put along with the female, as here, it constantly, if I mistake not, means *the bull*.

<sup>h</sup> עֲבַר *transivit*. This most naturally expresseth the act of the male in propagation. The next term גָּעַל (*faileth not*) *fastidivit*, may be well understood de languore quadrupedum venereum averfantium, as Codurcus explains it. The Chaldee paraphrase is somewhat obscure, תּוֹרִיָּה מִבֶּטֶן וְלֹא יִפְלֹט *bos ejus gravidat (concupere fecit) nec eripiet (nec in irritum jactat semen, as the latin version in the Polyglot turns it).*

11. Fruitful their fold; alike in fruitful pains,  
 Their wives with young succession fill their plains;  
 A fry undisciplin'd, that skip around,  
 Like wanton kids, upon the household ground:
12. Mean while the fires, with music's lightest airs,  
 Flute, harp, and timbrel, laugh at human cares;

13. A

Ver. 11. *They send forth*] The word which our author uses is a metaphor, I think, from thriving trees, which throw out plentiful shoots<sup>1</sup>. But this idea being not sufficient to express the increase of their families, he suddenly changes the image; and compares their multiplication to that of sheep, *like a flock*. By this management we also gain another circumstance of their prosperity, the fruitfulness of their sheep and goats; *They send forth their little ones, as their flock*.

*Their children dance*] *Their children skip*<sup>\*</sup>, like lambs. This is a very natural and pleasing domestic picture.

Ver. 12. *They take the timbrel, &c.*] This must, I imagine, be understood of the gay festival life led by the Parents: for they are the principal subjects of the discourse. The timbrel, tabret, or tabour was an instrument of music as old as the days of Jacob and Laban<sup>1</sup>. It was portable, and of a soft tone: for it was carried and used by women of quality<sup>m</sup>. It was played upon with the hand<sup>n</sup>, and seems to have been a kind of small drum. They used it both in their religious and civil festivals. Exod. xv. 20. Ps. cl. 4. II. xxiv. 8, 9.

*rejoice*] The character of the persons obliges us to understand this to mean riotous and dissolute mirth. Compare Isaiah v. 11, 12. xxiv. 8.

*the*

<sup>1</sup> ישלחו See Psal. lxxx. 11. (Heb. ver. 12.) Jerem. xvii. 8. In Prov. xxix. 15. כישלח is rendered *left* to himself, i. e. not corrected.

<sup>\*</sup> The word is so translated in Psal. cxiv. 4.

<sup>1</sup> Gen. xxxi. 27.

<sup>m</sup> Exod. xv. 20.

<sup>n</sup> The prophet describing the women in their public lamentations smiting on their breasts, and keeping time perhaps in that action, calls it *tabering upon their breasts*. Nahum ii. 7. (Heb. ver. 8.)

13. A long, long life in sensual blifs consume,  
 Then instant drop, full mellow'd for the tomb.
- 14, 15. Bold therefore to blaspheme, " Away (they cry)  
 " Thou phantom of weak fear, call'd Deity ;  
 " Our necks the burden of thy yoke disdain,  
 " Vain is our incense, and our vows are vain."
16. Not their own hand their blessings could bestow,  
 Their blessings from a higher fount must flow :

But,

*the organ* °] *the pipe*. The organ is a compound of pipes, and of later invention, as Mr. Heath remarks.

Ver. 13. *in wealth*] *in good* †, that is, worldly felicity.

*in a moment, &c.*] This assertion is opposed to Zophar's representation of the terrible death of such men chap. xx. 24, 25. See also chap. xviii. 12, 13. This is that sudden and easy death, in a green old age, without pain, without lingering sickness, and while their families are flourishing around them, which Tiresias predicts to Ulysses in the shades : " Death shall come to thee from the sea : It shall be a gentle death. It shall come, when thou art subdued by a happy old age, and thy people about thee are happy<sup>‡</sup>."

Ver. 14, 15. *Therefore, &c.*] It was to the advantage of his argument, and agreeable to the discontented temper he was in, to specify more circumstantially the *character* of these prosperous men.

Ver. 16. *Lo, their good, &c.*] They could not be the authors of their own felicity : It is intirely the work of providence. The sentiment appears to me the same as in chap. xii. 9. *Who knoweth not in all these, that the hand of the Lord hath wrought this?* This interpretation is confirmed by chap. xxii. 18. where

° עִינָב The Chaldee interpreter renders it *abuba*, a pipe, or flute : whence, as Buxtorf observes, the Romans by inserting *m* formed their *ambubaia*. The *ambubaia* in Horace were Syrian courtezans, who played on flutes. Buxtorf. *Lex. Talmud.* Dacier's *Horace*, sat. ii. lib. 1.

† טוֹב *good*, as in chap. ix. 25. *My days . . . they flee away, they see no good.*

‡ *Odyss.* xi. ver. 133. &c.



But, O my soul, from their assembly flee,  
Far be their counsels and their lot from me.

17. Oft mourn these miscreants their high-sparkling light  
Extinguish'd? Often in tempestuous night  
Are they involv'd? For them hath vengeance stor'd,  
Of plagues enormous a peculiar hoard?

18. Are

where Eliphaz sneeringly retorts these words; *Yet he filled their houses with good things: but the counsel of the wicked is far from me.*

*the counsel, &c.*] He declares his abhorrence of their principles and practices. This sentiment is thrown in, to prevent an ill construction of his discourse; as though he was arguing against a providence, by giving a true account of its administrations.

Ver. 17—21. *How oft is the candle of the wicked, &c.*] He seems, in this branch of his discourse, to contrast with the great majority of wicked men who are happy in the world, the few examples of other wicked men who are calamitous.

Ver. 17. *How oft*'] The sense of this verse and the next depends much on the right explication of this particle *how oft*; which must be understood to be repeated at the beginning of every sentence, *How oft cometh, &c. how oft doth God distribute, &c. how oft are they as stubble, &c.*

If we take it for a particle of *exaggeration*, and lay the stress of the pronunciation upon *oft*, *how oft is the candle of the wicked put out!* The meaning will be, it is put out very often; Instances of the sad catastrophes of such men are very frequent and common. But this explication cannot be right: because it puts into the mouth of Job an assertion, which flatly contradicts what he had been just saying in the former part of the speech. It is the very doctrine of his antagonists, and the ground of their condemnation of him.

Whereas

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<sup>r</sup> The hebrew particle is כִּנָּה, which admits of the same variation of the accent and the sense as the english *how oft*; *cámmah hów oft, cammáh how óft.*

18. Are they like stubble, when the tempest roars?

Like chaff, when sweepy whirlwinds cleanse the floors?

19, 20. You'll urge "God treasures vengeance for their seed."

But he, the criminal, himself, should bleed:

Living,

Whereas if we understand this to be a particle of *interrogation*, and lay the accent upon *how*, *how oft*, or *how many times*, the answer will be *not often, seldom*. as in chap. xiii. 23. when Job asks, *how many are my sins?* he means, they were not many. Mr. Heath therefore did well in translating *how oft*, *how seldom*. This interpretation agrees with fact, and with Job's sentiments, overthrows the position of his adversaries, and subverts the foundation of their censures.

The first sentence, *how oft is the candle of the wicked put out?* is a reply in particular to Bildad's assertion chap. xviii. 5, 6. see the note. The next sentence, *how oft cometh their destruction*, &c. points to another proposition in that speech of Bildad, ver. 12. *destruction shall be ready at his side*.

God *distributeth*, &c.] *How oft doth he distribute sorrows*, &c. The original word for *sorrows* signifies *suaries*, that is, mischiefs, calamities. This metaphor had been used by Bildad chap. xviii. 8. &c.

Ver. 18. *They are*, &c.] *How oft are they as stubble before the wind, and as chaff that the storm carrieth away?* Or, *are they as stubble*, &c. We cannot enter into the propriety and beauty of these images, unless we recollect the practice in the east of threshing their corn in the open field; so that if the wind happen to rise, the shattered straw and chaff are easily carried away.

Ver. 19—21. *God layeth up*, &c.] These verses are not without their difficulty. But the difficulty, I think, will vanish, if we allow the ingenious conjecture of Cocceius; that the first sentence is the evasion of his antagonists. They are supposed to alledge, that when God doth not punish the *persons* of the wicked, he punisheth them in their *posterity*.

"God layeth up his iniquity (*his punishment*) for his children."

The answer of Job is, The transgressor himself ought to be the sufferer, according

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<sup>1</sup> Shaw's *Travels*, p. 138, &c. 4to.

Living, himself should his own treason rue,  
 And his own eyes his tragedy should view;  
 While at his lips the wrathful cup he sees,  
 Compell'd to drain it with its bitter lees:

21. For when his number'd months their tale have spent,  
 When to oblivion's land himself is sent;  
 Are then the fortunes of his house his care?  
 Feels he its triumph or its sorrow there?

22. Shall man instruct, in his presuming school,  
 The Lord of heav'n this petty orb to rule?

23. Here

ing to your own principles. What punishment is it to him, that his children suffer? He has no concern about them, when he himself is gone into another world.

Ver. 19. "God layeth up his punishment for his children."

*He (God) should recompense him (the criminal himself)*

*And he (the criminal) should know it (should feel punishment).*

20. *His eyes should see his own destruction,*

*And he (himself) should drink of the wrath of the Almighty.*

21. *For what careth he for his family, when the number of his months is fulfilled?*

*What careth he for his family]* This is Mr. Heath's version.

*is fulfilled*"] Our Translators turn it, *is cut off in the midst*. But the original signifies, *is reckoned in full tale*. The whole expression denotes the living out the full term of human life: *When the number of his months is reckoned out*.

Ver. 22—26. *Shall any teach God, &c.*] In these verses he takes notice of the strange

<sup>1</sup> See the *Commentary* of Schultens, and Mr. Heath's translation of these verses.

<sup>2</sup> הַצֵּיץ It is an allusion (says Cocceius) to the ancient way of computing, by pebbles (הַצֵּיץ) or by arrows (הַצֵּיץ)

23. Here one prolongs voluptuous life in ease,  
 Deslow'r'd by no misfortune or discase :  
 24. Sweet in his veins his fatt'ning dairy flows,  
 And death's soft dew's his slumb'ring eyelids close.

25. Another,

strange inequality in these measures of God towards persons of the same demerit; in prospering so many of them, and making examples of so few. It confounds all our notions of justice. Yet it must needs be right.

Ver. 22. *Shall any teach God*] Who will presume to amend his dispensations? Or as Mr. Pope strongly expresses it,

Snatch from his hand the balance and the rod,  
 Rejudge his justice, be the judge of God.

*Essay on Man.*

*Seeing he judgeth, &c.*] To judge often signifies in scripture to govern. It comprehends the whole office of a supreme magistrate \*. The argument here is from the greater to the less: He that ruleth the higher world of intellectual beings, knows surely how to manage the little affairs of human kind. This is a noble sentiment, and ought to have silenced his own murmurings. But his mind was too much discomposed by his passions, to be constantly influenced by his better principles.

Ver. 23, 24. *One dieth, &c.*] He here summeth up in few words, the happy circumstances of the major part of wicked men; which he had described at large ver. 7—13.

*In his full strength, &c.*] *In his very perfection* \*; that is, in full possession of all worldly felicity.

*his*

\* I Sam. viii. 5, 6. I Kings iii. 9.

\* בעצם תמו. יצא answers to the english emphatical particle *very* Gen. vii. 13. *in the self-same day (in that very day) entered Noah, &c.*

תם denotes the intireness of some whole, integrity of parts, the compleat condition of a person or thing: Thus in the title of the Arabic version of the *Table of Cebes*, תאמה signifies *compleat*: That title is, “What a wise man is to do that he may be happy with a compleat (or perfect) happiness.”



25. Another, comfortless, and hard bested,  
 With sorrow worn, with sighing eats his bread ;  
 Long while in pain and pining sickness lies,  
 Then with deep groans and violent struggle dies :

26. Both equal in the grave ; on both is spread  
 The worm for covering, and the clay their bed.

27. I penetrate your thoughts ; resolv'd in wrong,  
 Harsh answer still springs forward on your tongue ;

28. " His

*his breasts, &c.*] There is no authority for this translation, and the sense it yields is absurd. It ought to be turned, *His pastures<sup>r</sup> are full of milk* ; that is, of flocks and herds. He dies in opulence.

*his bones, &c.*] This clause represents the hale and vigorous state of his body to the last moment of his life.

Ver. 25. *another dieth, &c.*] that is, another wicked man. For he speaks of such throughout the whole discourse, and plainly, I think, points in this verse to some few examples of wicked men made miserable. This was sufficient to shew the perplexing inequality of the ways of God to men.

Ver. 26. *They shall lie down alike, &c.*] Our observation can reach no further than to the grave. But there we behold him who had lived happily and him who had lived in misery (though both alike wicked) in the same deplorable state of corruption. So that this seeming disorder in the administrations of providence is not rectified in the compass of our view.

Ver. 27, 28. *Behold, &c.*] It seems to me, that he intended to have ended his discourse, of the prosperity of the wicked, with the foregoing verse. But,  
 I imagine,

עֵטֵינִי This word is no where else found in the hebrew bible. It is however preserved in the Arabic language : in which it signifies, as the learned Schultens has proved, *the places about ponds where camels and sheep go to drink* : thence it came to be used for a large abundance of those things which are accounted riches in Arabia, such as *extensive pastures well stocked with cattle*. Mr. Heath therefore was not out of the way in translating it *his granges*, that is, his farms.

28. " His own sad story will his cause disgrace,  
 " Why mourns our Emir his extinguish'd race?  
 " Where is th' encampment of the wicked Great,  
 " The circling clan, and roomy tent of state?"
- 29, 30. Hath trav'ling wisdom never won your ear,  
 With foreign histories imported here?

Scorn

I imagine, he perceived, by their looks and gestures, that they gave no credit to what he had been saying; and that they still insisted on his overthrow as an evidence of his guilt. Whereupon he turns short upon them with indignation, and refers them to the testimony of sensible travellers; which confirmed his assertions by what happened in other countries.

Ver. 27. *I know your thoughts, &c.] your reasonings, and the harsh sentiments<sup>2</sup> which you unjustly conceive against me.*

Ver. 28. *For ye say, where is, &c.]* Although these questions relate to tyrannical princes in general, and to other wicked men in high stations; they are intended to be applied to Job's overthrow in particular. His adversaries still insisted, that destructive calamities are the usual portion of the wicked; and that such calamities being his portion, there wanted no other evidence of his guilt. But the testimony of travellers, he tells them, shews the falsity of their premises, and, therefore, of the conclusion drawn from them.

*where are the dwelling places, &c.]* The hebrew is, *where is the tent of the tabernacles of wicked men.* The mode of expression alludes to an Arabian encampment, in which the pavilion of the *Emir*, or chief, was surrounded by the tents of his clan. Job did not live in tents. But his situation answered literally to these expressions, when he went upon any military expedition.

Ver. 29. *Their tokens] their arguments<sup>3</sup>, or allegations.* By the phrase *them that*

<sup>2</sup> מִזְמוֹת the harsh sentiments, *cruda*, as Schultens turns it. He observes that it is a metaphor from unripe fruit. Symmachus translates the whole verse, οὐδὲ τὰς ἐνθιμύσεις ὑμῶν, καὶ τὰς ἄδικας σκέψεις τὰς ἀδικίας κατ' ἐμὲ, *I know your reasonings, and your unjust thoughts against me.*

<sup>3</sup> אֵתָּה This word is generally translated Σημείον by the LXX under which term Aristotle

Scorn you their allegations? " That the day  
 " Whose vengeance sweeps the sick'ning tribes away,  
 " Spares the lewd tyrant? With caroufal high,  
 " His riots the destroying scourge defy.

31. " Who dares reprove his crimes? what hand presume  
 " To sign the mighty malefactor's doom?

32. " With pomp he's carry'd to the grave; his name  
 " There lives afresh, in monumental fame:

33. " There

*that go by the way* is meant travellers, Prov. vii. 19. *he is gone a journey*; in the original, *he is gone by the way*. The travellers to whom Job appeals, were probably the caravans of Tema and Sheba trafficking to Egypt. See chap. vi. 19. and the note.

Ver. 30. *the wicked is reserved to the day*, &c.] The original will admit, and his argument requires the translation to be,

*The wicked is preserved<sup>b</sup> in<sup>c</sup> the day of destruction.*

*They shall be brought forth*, &c.] *They are feasted*, or *they feast in the day of wrath*. The hebrew will, I think, bear this sense, perfectly agreeing with the tenor of the whole discourse; which is intended to shew, that multitudes of wicked men live in splendor and festivity even in the most calamitous times.

Ver. 32. *Let shall be brought*, &c.] Mr. Heath's version expresseth the whole force

stotle (in his Rhetoric, lib. i. cap. 2.) comprehends all kinds of evidence. Sophocles also (in Oedipus Tyrannus ver. 725.) uses *συναμα* for *convincing proofs*. The Psalmist means by *אוֹת* evidence in general, Psal. lxxxvi. 17.

<sup>b</sup> *יִחַשֵׁךְ* is *preserved*, *is spared*, *is withdrawn*. It is used in the sense of *sparing*, or *preserving*, in chap. xxxiii. 18. where it is englished to *keep back*, *He keepeth back (spareth) his soul from the pit*. So in Psal. lxxviii. 50. *he spared not their soul from death*. In the Syriac Testament *ܐܬܗܫܝܚ* signifies *to escape*, *to be preserved*, Acts xxvii. 21. *we should have been preserved from this loss and this distress*. Symmachus turns it in this verse of Job *Συντηρηται*, *is kept*; Aquila, *συνεξαιμεινεται* *shall be withdrawn*, drawn out of the way of danger.

<sup>c</sup> *לְיוֹם* Psal. lxxxi. 4. *in, or on, the day*, Prov. vii. 20. *he will come home at the day* (or

33. " There he enjoys, in some delicious vale,  
 " Turf ever green and springs that never fail ;  
 " Preceded,

force of the original, *Even this very man shall be carried<sup>d</sup> in pomp to the sepulchre, &c.* he is too powerful to be called to account by man, and not meeting with chastisement from God, he goes to the grave with all the honours of interment paid to personages of the highest rank.

*and shall remain<sup>e</sup> in the tomb*] Mr. Heath's version is, *and shall rest undisturbed in the tomb.* But our author's word never signifies *to remain*, or *to rest undisturbed*; either in the hebrew bible or in the dialects. I think the translation might be *and he flourisheth in the tomb.* He enjoys as it were a second life, in the tomb: he lives in fame, by means of his superb sepulchre and its delightful situation.

*in*

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*on the day*) appointed. Exod. xxiii. 15. *in the time appointed of the month Abib.* See also II Chron. viii. 13. and Psal. lix. 15, 17. לערב *in the evening*, לבקר *in the morning.* Also Psal. lxxi. 9. לעת *in the time*; and in the Chaldee, לעד *in the time*, sc. of old age. The Chaldee again, in Ps. xcix. 5, 9. לבית *in the house*, לטור *in the mountain.* The learned Schultens therefore is justified in turning this clause, *Profectus in die exitii subducitur malus, verily the wicked is withdrawn in the day of destruction.* See also Isaiah x. 3. *in the day of visitation*, and Habak. iii. 16. *in the day of trouble.*

*they are feasted*] יובלו if we read juballu the root will be בלל *to anoint*, Psal. xcii. 10. *I shall be anointed with fresh oil:* And as perfumes made a distinguished part in the eastern banquets, hence the word might naturally come to signify *feasting.* Accordingly, in Arabic, the substantive noun בלל is *convivium*, a banquet. Vid. Castell. *Lex.*

<sup>d</sup> יובל *is carried in pomp.* The future is often used for the present tense. So ver. 30. יהשך *is reserved.*

<sup>e</sup> ישקור The noun substantive שקר signifies *the almond tree.* Why may not the verb be derived from that root, and mean *to flourish* as the almond tree, and in general *to flourish*? If this be not admitted, let the verb be translated *he is awake*, or *watcheth* (Psal. cii. 7.) *in the tomb.* It will then be a metaphor denoting *life*, in opposition to *sleeping* the common metaphor for the state of death. The meaning, according to this interpretation, comes out the same as before: *he is awake in the tomb*; he liveth still, he liveth in the splendid memorial of him, his magnificent tomb. See the note of the learned Schultens on one of the poems in the *Arabian Anthologia*, intituled *Hamafu*, p. 565. Mr. Heath's version is taken from Le Clerc, and is founded on the change of שקר into ישקוט *quiescet.*



“ Preceded, follow’d, to his dusty bed,  
 “ By all the former, all the future dead.”

34. Cease

*in the tomb* <sup>ε</sup>] The hebrew word signifies first *a heap of corn* that is cut down ; and thence in metaphor the heap of *dead bodies*, and the *sepulchre* or place where they are deposited. It is used here in the last acceptation ; and in the first, chap. v. 26. where it is englished *a shock of corn*.

Ver. 33. *The clods of the valley shall be sweet to him*] *The soft clods* <sup>h</sup> *of the valley* (made soft and tender by gentle showers) *are sweet to him*. Their sepulchral grotts were frequently in vallies, cut in the bottom of rocky hills. Such a situation of a tomb, together with springs of water or moderate rains to keep the turf perpetually green, was accounted a happy sepulture among the Arabians ; as being a means of preserving the remembrance of the deceased in honour. Schultens, in his notes on this verse, cites the beginning of an Arabian poem <sup>1</sup> to this purpose. 'Tis an elegy on a person celebrated for his beneficence and liberality : and if we except one epigrammatic conceit, it is a beautiful composition. As it is short, the reader will not perhaps be displeased with the following faithful translation of the whole.

Come, let us visit Maan's lov'd remains ;  
 Say to his tomb, may mollifying rains  
 Water thy hallow'd turf ! O narrow bound,  
 Bounty her grave in thee, thee only, found.  
 Bounty, which fill'd the spacious earth and sea,  
 O tomb of Maan, how inclos'd in thee !  
 Yes, Bounty thou dost hold, but Bounty dead ;  
 Which living would despise thy scanty bed.  
 Maan's a name whose generous gifts survive  
 The noble giver, and immortal live ;

As

<sup>ε</sup> גרשׁ *the tomb*, as in the Arabian poem ;

“ Let ever-dropping showers water  
 The tomb (גרשׁ) of Aryb.”

Vid. *Hamasa*, p. 567.

<sup>h</sup> רגב׳ *the soft clods*, Mr. Heath ; *glebæ molles*, Schultens. It signifies, in Arabic, earth that is made soft and tender by rain. Vid. *Comment*. Schultens.

<sup>1</sup> In *Hamasa*, p. 555.

34. Cease then; nor falsities for comforts vend,  
Alike to truth unfaithful and your friend.

CHAP.  
XXII.

- 1, 2. When man is wise, the Teman Sage reply'd,  
'Tis for himself: does Heav'n the gain divide?

3. Must

As when some rich o'erflowing stream recedes,  
It leaves behind a verdant wealth of meads.  
But ah! with Maan Bounty sunk in dust;  
The glory of munificence is lost.

*every man shall draw<sup>k</sup> after him*] I take the meaning to be, that in going down to the grave he does but share the common lot of mortals. Innumerable multitudes have gone thither before him, and the succeeding generations of men shall follow him to the same house of all living.

*in your answers there remaineth falsehood*] Their exhortations to repentance were founded on a false supposition of his guilt. The hopes they gave him of restoration, were on condition of his repentance. The blessings they promised him, on that condition, were romantic: and in short, the whole of their answers proceeded on false ideas of the administrations of Providence.

C H A P. XXII.

This last speech of Eliphaz puts an end to the controversy on the part of Job's antagonists. It is in the true spirit of a baffled disputant. Unable to invalidate Job's

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<sup>k</sup> יִשָּׁךְ *shall draw*; rather, *he shall draw every man*, &c. It is a transitive verb, and is used of a number of persons following one another in long and close succession (Judges xx. 37.) as Cocceius remarketh. Seneca useth *traho* in much the same sense as יִשָּׁךְ here. Megara apostrophising her husband Hercules, who was gone down to the realms of Pluto, says;

—aut omnes tuos  
Defende reditu sospes, aut omnes trahc. *Hercules Furens*, ver. 306.

*Either come back safe from the realms of death, and protect all your family; or draw us all thither after you.*

3. Must God high value on thy virtue set?  
If thou art just, is Providence in debt?
4. And will he, trembling, from his throne descend,  
To still thy cavils and his ways defend?

5. Art

Job's defence, he flies out in abusive language and the most atrocious calumnies. ver. 2. to the end of ver. 11.

Unable also to refute the reasoning in Job's last discourse, he endeavours to render it invidious. he taxes it with atheism, and warns him, by the example of the old world, of the vengeance men of his principles are to expect. ver. 12. to the end of ver. 20.

However, that he might quit the field with the air of a victor, and a reputation for charity, he once more exhorts him to repent; and in magnificent terms assures him he should become happy and great on that condition. ver. 21. to the end of the chapter.

Ver. 2. *Can a man be profitable*<sup>1</sup>, &c.] This version yields a very just sentiment, which perfectly agrees with what Elihu says chap. xxxv. 7. *If thou be righteous, what givest thou him*, &c. compare Psalm xvi. 2. Rom. xi. 35.

*as he that is wise may be profitable*, &c.] Sophocles puts the like sentiment into the mouth of Oedipus<sup>m</sup>,

“What good man is not a friend to himself?”

Ver. 3. *Is it any pleasure to the Almighty*, &c.] *Is it a matter of care*<sup>n</sup> *to the Almighty that thou shouldst be righteous*, &c. Is it a thing which he sets his heart upon as an affair in which his interest and happiness are deeply concerned? Eliphaz intends to expose to ridicule Job's complaints and justification of himself, as arrogant claims upon God.

<sup>1</sup> יסבן *can he be profitable?* It evidently has this meaning chap. xxxiv. 9. *For he hath said, it profiteth a man nothing, that he should delight himself in God.*

<sup>m</sup> Oedipus Colonus, ver. 313.

<sup>n</sup> חפץ *a matter of care.* In chap. xxi. 21. it signifies *care, anxiety.* So the LXX. understood it here, τι γὰρ μέλει τῷ κυρίῳ, &c. *what careth the Lord, if thou wert blameless in thy works?*

5. Art thou unconscious of thy vast offence?  
Is not the number of thy sins immense?
6. Extortions from thy kin defile thy hands,  
The shivering loin its rag from thee demands.

7. To

Ver. 4. *Will he reprove thee, &c.*] *Will he reason<sup>o</sup> with thee for fear of thee? will he enter with thee into judgement?* Is he afraid his character will suffer by thy complaints, unless, in obedience to thy citation, he submit to a trial and argue his own cause? This is strong irony, and manifestly designed to ridicule those rash expressions in chap. ix. 32—35. xiii. 22, &c.

Ver. 5—11. *Is not thy wickedness, &c.*] There is no occasion for God to vindicate the measures of his providence towards thee. Thy own wickedness is manifestly the cause of all thy sufferings. Hitherto this magisterial censor had dealt in distant hints and general insinuations: But being now reduced to his last shifts, he has the temerity to charge his friend openly with particular crimes. This violent proceeding admirably serves the purpose of the poem: for it gives a fair occasion for that circumstantial defence (chap. xxxi.) in the close whereof dissatisfaction with the ways of God and self-justification are carried to the highest pitch that the poet intended.

Ver. 6. *Thou hast taken a pledge, &c.*] He is here charged with such rapacity, as to force even his relations to give security to him for debts which they did not owe; and with seizing the upper garment of the poor for pawn, which answers to a creditor among us taking a poor man's bed from under him for payment; for the poor in those countries had no other covering at night, when they slept, than their outward garment<sup>p</sup> which they wore in the day<sup>q</sup>.

naked]

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<sup>o</sup> יוֹכִיחַ. It signifies *to plead one's cause*, chap. xiii. 3. *I desire to reason with God.* The other phrase, *enter into judgement*, is also judicial; and means *to come to a trial*. Chap. ix. 37. He is *not a man as I am* that . . . *we should come together in judgement*.

<sup>p</sup> The Arabs call their upper garment *a byke*; which is a blanket, or gown, five or six yards long, and five or six yards broad. This is wrapped over the tunic, or close-bodied frock, (which is the inner garment) and girded about their waist in time of work or action. Shaw's *Travels*, p. 226, &c. 4to.

<sup>q</sup> Deut. xxiv. 13,



7. To thee the thirsty su'd, the famish'd sigh'd,  
Seal'd was thy fountain, and thy crust deny'd.
8. A fav'rite name enjoy'd his spoil secure,  
The strongest arm still made the title sure ;
9. While the wrong'd widow pour'd her fruitless moan,  
And orphans crush'd by thy injustice groan.
10. Hence ambush'd ills about thy path were set,  
Hence the dire sweep of desolation's net :

11. Hence

*naked*] By taking away their blanket, or upper garment, he left them naked; according to the mode of speaking in the east: that is, he left them only their tunic and shirt. A person also who was ill-clad, or in rags, was said to be *naked*; as Seneca tells us \*.

Ver. 7. *Thou hast not given, &c.*] Entertainment of travellers and charity to the poor were looked upon by the Arabs, and by the ancient Greeks, as duties of the most sacred obligation. The *Odysee* has some noble sentiments on this subject: and the poems of the Arabs abound with them. Wherefore the vilest of all characters among them was the inhospitable and avaricious man.

Ver. 8, 9. *But as for the mighty man, &c.*] Here he accuses him of shameful partiality in the administration of justice. The great were certain to carry their cause, when they set up a claim, however groundless, to the land of some defenceless widow or orphan.

*the earth*] *the land*, which he pretended to have a right to.

*The honourable man*] In the original, *He whose person is accepted*; that is, who is favoured on account of his wealth and power.

Ver. 10. *snarcs*] This was an established metaphor for destructive calamities; as also *darkness* and *floods of water* for overwhelming misery. Old Tiresias the soothsayer

\* I Sam. xix. 24. II Sam. vi. 20. Isaiah xx. 2—4. Mic. i. 8. John xxi. 7.

\* Qui malè vestitum et pannosum, nudum se vidisse dicit. *De Benef. lib. v. 13.* quoted by Dr. Shaw, p. 226. of his *Travels*.

11. Hence black despair, like night, around thee spread,  
And booming waters billowing o'er thy head.

12. Beholds not God, from his ethereal seat,  
The stars dim-twinkling far beneath his feet?  
Yet mark the distance, how immensely far,  
From this low dwelling to the nearest star!

13. Thy frenzy argu'd; can the ways of men  
Lie in the compass of his bounded ken?

14. Grofs

soothfayer foretells the calamities that were coming on the royal family of Thebes in the following language:

"The destroying ministers of vengeance *lie in wait for thee, and thou shalt be caught* in the same calamities with which thou hast overwhelmed others '."

*abundance of waters, &c.*] A drowning man, or a ship foundering at sea, seems to be the image alluded to. The neighbourhood of these men's country to the Mediterranean and Arabian seas, and to the rivers Jordan and Nile, might furnish them with these emblems of calamity: or they might be supplied with such ideas by the torrents from their own mountains.

Ver. 12—20. *Is not God, &c.*] What Job had said in the foregoing chapter, of the general impunity and prosperity of the wicked, was matter of fact. But this calumniator misrepresents his discourse, as a denial of a divine providence grounded on most absurd notions of the supreme Being; as though he were limited in his presence, and could not see what passeth in our world. Job therefore, in this man's account, held the same atheistical principles with the wicked who were destroyed by the flood; whose destruction is here mentioned in vindication of the justice of God, and as an admonition to him of his approaching fate if he did not speedily repent.

Ver. 12. *Is not God in the height, &c.*] The immense distance of heaven, the habitation of God, is represented by its being far above the stars.

Ver. 13. *And thou sayest, &c.*] *Therefore thou saidst* ". Thy folly drew from its

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' *Antigone*, ver. 1086, &c.

" *לִפְנֵי* *therefore thou saidst*. } *therefore*, as in chap. v. 17. *therefore despise not thou the chastening of the Almighty*.

14. Grofs atmosphere, with interposing screen,  
 Conceals the prospect of this earthly scene:  
 He, veil'd in clouds, to his own cares confin'd,  
 Walks round his azure realms unheeding human kind.
15. Haft thou, in boldest profligacy bold,  
 Follow'd the path trac'd out by atheists old?
16. Whom vengeance seiz'd before the mortal day,  
 Whose column'd domes the deluge swept away;

17. Whose

its own absurd idea of God, as a finite being, a conclusion no less absurd; that he is ignorant of the affairs of human kind.

Ver. 15. *Haft thou marked, &c.*] *Haft thou kept<sup>u</sup> the old way, &c.* Haft thou taken up the principles of those impious men, who lived at the time of the deluge? This interrogative form of expression is a vehement affirmation.

Ver. 16. *Which were cut down*] This version is authorised by the Targum, "which were abolished from the earth." The Greek Bible renders the word, more agreeably to its true meaning<sup>x</sup>, *which were taken*<sup>x</sup>, or *apprehended*, as malefactors.

*out of time*<sup>y</sup>] The Chaldee turns it, "when their time was not yet;" that is, the time, or period, to which they might have lived according to the course of nature. They perished by an untimely death.

Ver. 16. *whose foundation*] *whose habitation*; denominated here from its essential part; the better to express the durable materials of which their palaces were framed.

*with a flood*] The original makes use of the usual word for a river: But that it was also used for the waters of the sea, appears from Jonah ii. 3. *For thou*

<sup>u</sup> חֲשַׁמְרָא *haft thou kept?* Chap. xxiii. 11. *his way have I kept.*

<sup>w</sup> קִבְּשׁוּ *were apprehended.* See the note on chap. xvi. 8.

<sup>x</sup> συλλαβεσθαι.

<sup>y</sup> בְּלֹא עֵת *See chap. xv. 32. Ecclesiastes vii. 17. why shouldest thou die before thy time.*

17. Whose madnefs said, " Away, thou deity,  
 " What blessings can our wants receive from thee ?"  
 18. Ingrates ! their fulnefs from his bounty flow'd ;  
 Far be their counfels, far from my abode.  
 19. Then fang the righteous, glorying in the fight,  
 Atheifts o'erthrown, and God's avenging might :  
 20. Thus fell thofe ancient rebels ; but by fire  
 The wicked remnant fhall at laft expire.

21. Humble

*thou hadft caft me into the deep, in the midft of the feas, and the floods <sup>z</sup> compaffed me about.*

Ver. 17. *Depart from us, &c.*] By defcribing the impiety of thefe men in the very terms of Job (chap. xxi. 14, 15.) he confronts their exemplary deftruction to Job's affertion of the impunity and felicity of fuch characters.

Ver. 18. *But the counfel, &c.*] This is finer. See the note on chap. xxi. 16.

Ver. 19. *The righteous fee it, &c.*]

*The righteous faw <sup>a</sup>, and were glad :  
 And the innocent laughed them to fcorn.*

As we are to underftand the foregoing verfe of the deluge, by *the righteous* and *innocent* muft be meant, Noah and his family. Aristotle remarks, that " no good man is troubled, when parricides, for instance, meet with their deferved punifhment: for it is our duty to rejoice in fuch occafions."

Ver. 20. *Whereas our fubftance, &c.*] I apprehend the tranflation fhould be,  
*Was not <sup>b</sup> their rebellion <sup>c</sup> punifhed with deftruction <sup>d</sup> ?*

Schultens

<sup>z</sup> נהר It is ufed in the plural number as fynonymous with ימים *the feas*. Pfal. xxiv. 2.

<sup>a</sup> The LXX. tranflate the verbs in the paff time.

<sup>b</sup> לא אֵם annon ? אֵם is frequently interrogative. Vid. Noldium. See chap. iv. 17. vi. 30.

<sup>c</sup> קימנו *their rebellion*. (1) On the authority of the Septuagint, Syriac, and Vulgate verſions I read קימ (2) קימ is turned *obſtinacy* by the Syriac interpreter. It may fignify *infurrection*, or *rebellion*; as קמים fignifies *infurgents*, or *rebels*, Pf. iii. 1. lxxiv. 23.

<sup>d</sup> נכרר It is engliſhed *to be cut off*, chap. iv. 7.



21. Humble thyself to God, resign thy prey;  
Rich harvest follows the repenting day:

22. Embrace

Schultens gives a very animated turn to this verse, by supposing it to be the burden of a triumphal hymn, sung by Noah and his family on this awful occasion.

*but the remnant of them, &c.] but the remnant of them the fire shall consume*. Some interpreters apply these expressions to the destruction of Sodom and Gomorrah. But how could the inhabitants of those cities be styled the *remnant*, or all the remainder of the wicked? Whereas if we understand it of the wicked that shall be found remaining on the earth at the end of the world, we are presented in this verse with the two most memorable and dreadful scenes of divine vengeance, the deluge and the conflagration. Noah might learn the final destruction of the wicked from the prophecy of Enoch, recorded by Jude ver. 14. and the manner of it from some revelation to himself.

Ver. 21. *Acquaint thyself with him]* Crinsoz turns it *submit thyself to him*; Mr. Heath to the same effect, *humble thyself before him*, grounding his version on the Arabic sense of the word.

*and be at peace] and make restitution*<sup>f</sup>. It is a vulgar error, to imagine that Job was absolutely impoverished. He still maintained a numerous family; and his three censurs suppose him to have amassed great treasures by bribery and extortion, which they exhort him to refund<sup>g</sup>.

<sup>e</sup> אכלה *shall consume*. It is the preter tense turned into the future by the influence of ה at the beginning of this clause. Besides, according to the remark of Michaelis, the preterite and future were aorists in the ancient state of the hebrew language. Michaelis in Prælect. p. 78. 8vo.

<sup>f</sup> שלם Mr. Heath reads it *shallem*, in the conjugation *pihel*, *make restitution*. Or if we follow the Masoretic pointing *shelom*, in the conjugation *kal*, yet as the signification of this verb in *kal*, *to finish*, is communicated to its conjugation *pihel*, I Kings ix. 25. On the contrary its signification in *pihel*, *to make restitution*, might be communicated to its conjugation *kal*.

<sup>g</sup> Chap. xi. 14. xv. 34.

22. Embrace his lessons, his imperial word  
 Deep in the table of thy heart record.
23. Vagrant from God, return ; with sparkling eyes  
 Then see thy bow'r renew'd in beauty rise :  
 But hallow'd be thy tents, expell from thence  
 All cover'd crime and manifest offence.
24. Leave Ophir's gold in her own streams to shine,
25. God all-sufficient be thy boundless mine.

26. To

Ver. 22. *the law—his words*] The divine revelations conveyed down by tradition from Noah, Abraham, &c. also personal favours of the same kind to Job <sup>h</sup>, to Eliphaz <sup>i</sup>, and to others <sup>k</sup>.

Ver. 23. *Thou shalt be built up*.<sup>l</sup>] He assures him of a re-establishment of his ruined affairs, and particularly of a new race of children in supply of those he had lost.

*thou shalt put away iniquity*] By *iniquity* he means that which he supposed to have been Job's favourite sin, *rapacity*. The translation, I think, should be, *put thou away iniquity*, &c. the future being often used for the imperative. He exhorts him to keep both himself and his family, for the time to come, from the vice of covetousness ; as well as from all other wickedness.

Ver. 24. *Thou shalt lay up*, &c.] He recommends to him a contempt of riches. But our public version makes him promise, that his avarice shall be gratified to the full. how absurd is this ! Mr. Heath's version is more just to the original,

<sup>h</sup> Chap. vi. 10. xxix. 4.

<sup>i</sup> Chap. iv. 12, &c.

<sup>k</sup> Chap. xxxiii. 14, 15.

<sup>l</sup> See the use of this metaphorical expression in Jer. xxxi. 4. xxxiii. 7. Gen. xvi. 2. *it may be that I may obtain children* (marg. *be builded*) *by her*.

26. To him, in blest fruition of his grace,  
Noble affiance shall erect thy face.

27. He'll crown thy pray'r, mature thy vows in praise,

28. Thy edicts stablish, and illume thy ways.

29. The

ginal, *Count<sup>n</sup> the fine gold as<sup>n</sup> dust, and the gold of Ophir as the stones ( or pebbles) of the brooks.*

*Ophir*] The *Ophir* here spoken of must be that which was in Arabia, on the coast of the red sea°. Arabia had formerly its golden mines. We are assured by Sanchoniathon<sup>p</sup>, says Mr. Crinsoz, that the Phœnicians carried on a considerable traffic to this Ophir even before the days of Job.

Ver. 25. *Yea the Almighty, &c.*] “ Yea the Almighty shall be thy fine gold<sup>a</sup>, and choice silver<sup>r</sup> unto thee.” The verse thus translated contains a sublime sentiment. The favour of God shall be thy treasure, an inexhaustible mine of felicity.

Ver. 28. *Thou shalt also decree a thing, &c.*] Here he promiseth the restoration of his princely authority. The word translated *a thing* signifies a decree<sup>r</sup>, an authoritative edict.

and

שֵׁית עַל עָפָר Set fine gold with dust, that is, count it of no more value than dust. This verb is used in the same sense chap. xxx. i. *whose fathers I would have disdained to have set (לִשִּׁית) with the dogs of my flock.*

עַל this preposition is used for עִם with in Exod. xxxiv. 25. *Thou shalt not offer the blood of my sacrifice with (עַל) leaven.* See Levit. ii. 2, 16. iv. 11. It is also used in a comparative sense in Levit. xxv. 31. *But the houses of the villages . . . shall be counted as (עַל) the fields of the country.*

° Bochart. *Phaleg*.      ° and by Herodotus, quoted by Eusebius.

בְּצֶרֶךְ (but all the ancient versions read בְּצֶרֶךְ) it is the same word that is englified gold in the preceding verse.

כֶּסֶף חוּעֵפּוֹת choice silver. The LXX. turn it ἀργύριον πεπυρωμένον, *silver that hath been tried in the fire.* It signifies, as Schultens hath shewn, silver that is dug with great labour out of the deepest mines.

אֶמֶר a decree. See chap. xx. 29. *his decree*, in the margin; that is, decreed to him by God. The verb גָּזַר, *to decree*, is also used of a royal edict, or proclamation. Esther ii. 1.

29. The proud shall sink, on thy complaint deprest;  
Affliction sing, redeem'd at thy request:
30. The righteous man shall stay th' Almighty's hand,  
And turn the thunder from a sinning land.

CHAP.

*and the light, &c.]* Wisdom, success, joy, are all included in this beautiful metaphor. The administration of thy public and private affairs shall be ever prosperous and illustrious.

Ver. 29. *When men are cast down, &c.]* He assures him of the prevalence of his prayers with God, both for the overthrow of insolent oppressors and deliverance of the oppressed. This is an exalted idea of the high importance of a good man to society. The following verse exalts it still higher. The present verse will admit of the following translation,

*Verily<sup>†</sup> men are cast down<sup>‡</sup>, when thou shalt say there is pride<sup>§</sup>.  
And the dejected person<sup>¶</sup>, he will save.*

Ver. 30. *He shall deliver, &c.]* The obscurity of this verse will vanish, if we turn it

*The innocent shall deliver a country<sup>‡</sup> :  
And it shall be delivered by the pureness of his hands<sup>¶</sup>.*

Men of exemplary piety and virtue are sometimes the saviours of a whole people,

<sup>†</sup> כִּי *verily, surely*; as in chap. viii. 6. *surely now, &c.* Chap. xxviii. 1. *surely there is a vein for the silver.*

<sup>‡</sup> השפילו *they are cast down*; as ילבינו If. i. 18. *they shall be white.* Drusus.

<sup>§</sup> גֹּדֵל *pride.* Isaiah xxv. 11. *he shall bring down (והשפיל) their pride (גארתו)*

<sup>¶</sup> עֵינָיו *a person of downcast looks.* The verb is used of a person who is bowed down with grief. Psal. xxxv. 14. xxxviii. 7.

<sup>‡</sup> אֶרֶץ *a country*; Isaiah xx. 6. *the inhabitants of this country*; as it is englished in the margin.

<sup>¶</sup> כַּפָּיֶךָ *thy hands.* The Syriac and Arabic versions read כַּפָּיו *his hands.* If we follow our present Hebrew text *thy hands*, there will be a very abrupt change of the person; and Eliphaz must be imagined to address these words to Job on supposition of his becoming a pious and virtuous man.



CHAP.  
XXIII.

1, 2. The mourner answer'd, in lamenting strain;

Still is it stiff rebellion to complain?

Alas! the mountain-weight of woes I feel,

Nor groans can equal, nor complaint reveal.

## 3. Guide

people, by means of their favour with God. This grand idea of the efficacy of true religion, and the vast utility of virtuous men, is derived from the Patriarchal history. See Gen. xviii. 23, &c.

## C H A P. XXIII.

This first part of Job's reply is the effusion of a mind agitated by various strong emotions:

By indignation, at the cruel slanders in the foregoing speech, ver. 2.

By vehement desire to argue his cause to God, ver. 3. to the end of ver. 7.

By distress, in that he could not obtain his desire, ver. 8, 9.

By consolation, in the testimony of his conscience, ver. 10, 11, 12.

By consternation and despair, on recollecting God's absolute dominion and the immutability of his designs, ver. 13, 14, 15.

And by apprehension that his life was preserved for additional sufferings, ver. 16, 17.

Ver. 2. *Even to-day, &c.*] *Still*<sup>a</sup> *is my complaint rebellion*<sup>b</sup>? Am I still to be taxed with insolence and impiety<sup>c</sup>, for complaining of the ways of God?  
Alas!

<sup>a</sup> הָיוּם *still*. Psal. cxix. 91. *They continue still* (הָיוּם) *according to thine ordinances.*

<sup>b</sup> מִרְיָהּ Crinsoz and Mr. Heath justly render it *rebellion*, for the root is מָרָה *to rebel*. It cannot be derived from מָרַר *to be bitter*; there being no nouns in *this form* that are derived from verbs which double their second radical. Vid. Guarin. *Gram. Heb.* vol. i. p. 393, 398.

<sup>c</sup> Chap. xxii. 2, 3, 4.

3. Guide me, O guide me to his dark recess,  
Ev'n to his throne of judgement I would prefs :
4. A thousand reas'nings, regular and strong,  
The flow of innocence, shall fill my tongue.
5. His answer, welcome to my longing ear,  
Would the strange cause of these strange suff'rings clear.
6. Will he confound me with his dreadful might?  
No, but my courage at his bar excite :
7. There bold integrity may urge its plea,  
And there shall triumph be ordain'd for me.

8, 9. Ah !

Alas ! *my stroke<sup>d</sup> is heavier than my groaning.* His inflictions on me would justify heavier complaint.

Ver. 3. *O that I knew, &c.*] He wisheth he could go to the tribunal of God, as one may go and demand trial at a human bar. *Crinsoz.* See chap. ix. 32—35. x. 2.

Ver. 6. *Will he plead against me, &c.*] He will not bear me down with his authority, instead of reasons : neither will he intimidate me with his great power. He will on the contrary exert his power to strengthen my mind, that I may have courage and composure to argue my cause with him. This is a worthy and sublime idea of the equity and condescension of God.

*he would put strength in me.*] The original is elliptical. Our Translators supply the word *strength* to perfect the sense. Other interpreters give a somewhat different turn to the sentence, “ *he will lay down reasons against me<sup>e</sup>* ; that is, he will shew me his reasons for thus afflicting me. But I think he had expressed this sentiment in ver. 5. *I should know the words which he would answer me, &c.*

<sup>d</sup> יָדִי *my hand.* The Septuagint, Syriac, and Arabic versions read *his hand*, יָדוֹ

<sup>e</sup> בִּי *against me.* Numb. xxi. 7. *We have spoken against the Lord* (בִּיהוָה) *and against thee* (וּבְךָ)

8, 9. Ah! should I journey this terrestrial round,  
 He no where in its eastern coast is found:  
 In vain I seek him on the western shore,  
 In vain his footsteps in the north explore,  
 Or in the south: He, working in his might,  
 Wrapt in impervious shades eludes my sight.

10. But, not unknowing in my ways, he knows  
 My truth his utmost proving undergoes

As

Ver. 7. *So should I be delivered, &c.] So shall I be delivered<sup>f</sup> for ever<sup>e</sup> by<sup>h</sup> my judge.*

He expresseth the fullest confidence that God would put an utter end to the dispute, by an honourable acquittal of him; provided God would favour him with an opportunity of making his defence to him.

Ver. 8, 9. *Behold I go forward, &c.] These verses are not a meer description of the invisibility of God. They are intended to express the vehement desire of conscious integrity to obtain some visible manifestation of the Deity, and to expostulate with him face to face on its unmerited sufferings.*

The language will be more poetical, if, with the Chaldee Paraphrase, we turn the words *forward, backward, on the left hand, on the right hand; to the east, to the west, to the north, in the south.*

Ver. 10—12. *But he knoweth, &c.] This is the glorious language of conscious piety. It derives powerful consolation from the omniscience of God. The style, however,*

<sup>f</sup> אפלטא *apalletah*, in the conjugation *pibel*. But in that conjugation it is a transitive verb active *to deliver*; and requires after it an accusative of the person or thing delivered. I imagine our Translators read *eppaletah* in *Niphal*, or *appulletah*, in *pyhal*, *I shall be delivered*.

<sup>e</sup> לנצח *LXX.* εις τέλος *to an end*. But elsewhere, εις νικος *unto victory*.

<sup>h</sup> משפטי *by my judge*; or, as the Targum turns it, *by him who judgeth me*. The preposition מ is englished by in Gen. xlix. 24. *by the hands of the mighty God of Jacob*.

As gold the furnace; and like gold shall rise,  
Emerging, with new lustre, to his eyes.

11, 12. My foot hath been the follower of his own,  
Unfraying from the path himself hath shown:  
Unswerving from his high commands, I stor'd  
Deep in my bosom his imperial word.

13. But who shall him, sole potentate, controul?  
Resolv'd, he acts the purpose of his soul;

14. And will compleat my measur'd woes, assign'd  
By the deep counsels of his awful mind:

In

however, may be thought somewhat too lofty for an imperfect mortal. By the expression *I shall come forth as gold*, he cannot be understood to mean that he should be delivered out of his afflictions; otherwise than by death. he utterly despairs, to the very last, of recovering his health and prosperity. The sense of the comparison is, I apprehend, that his piety and virtue were like gold, and would endure the severest test.

Ver. 12. *the words of his mouth*] See the remark on Chap. xxii. 22.

Ver. 13. *He is in one mind*] In the original, *He is one*<sup>1</sup>. He inferreth from the unity of God, that his dominion is absolute, and his decrees immutable, as well as the reasons of them impenetrable. The Providence of such a Being oft times proceeds in measures, that confound all our ideas of wisdom, justice, and goodness.

Ver. 14. *For he performeth, &c.*] *Therefore he will bring to perfection, that which he hath decreed concerning me.* So Mr. Heath translates. Homer expresseth

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<sup>1</sup> באֶחָד Targ. יְחִידָא *unicus*, the only one. Vulg. *solus* est. It is the ablative put for the nominative, as in Exod. xviii. 4. בְּעֹזִי *my help*, and Exod. xxxii. 22. בְּרָע *mischievous*. This enallage is very common in the Arabic language. The Arabians use *in potente* for *potens*, *in credente* for *credens*, *in negligente* for *negligens*. Vid. Erpenii *Prov. Arab. sent.* i. 67. Koran. *sur.* ii. ver. 69.



In acts like these, oft wont he to display  
His boundless, absolute, mysterious sway.

- 15, 16. Hence doubting, dreading, in confusion tost,  
My courage melts and in amaze I'm lost:  
17. For still in horrid ills I draw my breath,  
Deny'd a refuge in the gloom of death.

CHAP.

feth the same sentiment in almost the same language: "But Jupiter will accomplish the evils, which he meditates both against the Greeks and the Trojans<sup>k</sup>."

*many such things*, &c.] many designs and proceedings of his Providence, as mysterious and unaccountable as his ways towards me.

Ver. 15. *Therefore am I*, &c.] *Therefore am I troubled by*<sup>l</sup> *him*; that is, reflection on such perplexing measures of Providence dashes all the hopes which innocence should give; and oversets me with presaging fears, which guilt only ought to feel.

Ver. 17. *Because I was not cut off*, &c.] *Because I have not been cut off by*<sup>m</sup> *the darknes*s. By *darknes*s, in this member of the period, he means his affliction. *Darknes*s is an established metaphor for calamity, not only among the sacred poets but also among all others.

*Neither hath he covered*, &c.] *But he covereth the darknes*s from my face. The term, in the original, for *darknes*s here, is different from the foregoing. It is that by which Job expresseth the darknes of the sepulchral grot chap. x. 22. By *covering the darknes*s from his face, he means his not being permitted to see death. God, he complains, denies him the only refuge from his sorrows, a grave.

He was to the last degree amazed, says Mr. Heath, how he was able to support

<sup>k</sup> ἄλλα κακὰ φρονέων τεκμαίρεται ἀμφοτέρωσιν. Il. vii. 70. Vid. Schol.

<sup>l</sup> מִפְּנֵי by, as in Judges vi. 6. *Israel was greatly impoverished by (מִפְּנֵי) the Midianites.*

<sup>m</sup> מִפְּנֵי See the foregoing note.

CHAP.  
XXIV.

Ver. 1. Why does the sultan of the world refrain,  
 By vengeful seasons to assert his reign?  
 Why see not now observers of his ways  
 His drowning flood, or show'ring sulphur's blaze?

## 2. Landmarks:

port such a load of calamity; and that it did not put an end to his life: he dreaded further misery, for which he doubted he was reserved.

## C H A P. XXIV.

Having somewhat eased his mind by the foregoing effusions, he makes one effort more to convince his adversaries by *reasoning* with them. The last verse demonstrates that he opposeth their sentiments, *And if it be not so now, who will make me a liar?* The first verse shews that the point he disputes with them is the constancy, and even the frequency, of the public judgements of God on wicked men. He produceth a catalogue of outrageous immoralities, which are fatal to the peace of society and threaten its dissolution. He instanceth invasion of property, cruel oppression of the poor, adultery, murder, and tyranny. Yet the Governor of the world seems to connive at these enormities, by forbearing to punish the authors of them. Toleration of such evils is by no means reconcileable to our notions of wisdom and justice, and is utterly repugnant to the system of providence maintained by his three antagonists.

A spirit of vehemence and indignation runs through the whole discourse. He could not speak of the lenity of God to the worst of men, and at the same time think of his own sufferings, without a considerable deal of warmth.

Ver. 1. *Why, seeing times, &c.] Why are not stated times<sup>n</sup> reserved<sup>o</sup> by the Almighty? And why do they that know him not see his days<sup>n</sup>? By stated times and his*

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<sup>n</sup> Isaiah xliii. 22. Ezek. xxx. 3. Schultens.

<sup>o</sup> נִצְפְּנִי are reserved; are laid up; as in chap. xxi. 19. The primary idea, says Mr. Heath, is *seposit, to set apart*: the secondary idea is *occultavit, to hide; recondidit, to lay up*. See Psalm xxxi. 19, 20.

2. Landmarks remov'd, and ravish'd fields behold !

The shepherd captiv'd with his bleating fold.

3. Orphans lament, th' insolvent widow weeps,

Their only beast some ruthless harpy sweeps.

4. Wrong'd

*his days* are meant signal seasons of divine vengeance. Such were those of the deluge and the destruction of Sodom. He asks, what is the reason why like displays of divine justice do not recur ; as often as a like general corruption of morals prevaieth in the world ?

Ver. 2. Some *remove the land-marks, &c.*] As their pastures and corn-fields were not inclosed<sup>p</sup>, they had no other way of distinguishing the limits of each man's grounds but by boundary stones. He here describeth that sort of injustice which the prophet complains of, *They covet fields, and take them by violence; and houses, and take them away: So they oppress a man and his house, even a man and his heritage.* Mic. ii. 2.

*and feed<sup>q</sup> thereof]* *and him that feedeth* it. Mr. Heath. Juvenal complains of the rapines committed by the governors of the Roman provinces in language like this of our sacred poet ;

Nunc fociis juga pauca boum, grex parvus equarum,  
Et pater armenti capto eripiat agello.

Sat. viii. L. iii. ver. 108.

Ver. 3. *The ass—the ox]* This is another species of wrong. They deprive the fatherless and the widow of their only means of supporting themselves; who could not prepare their little farm for sowing, without an ox, or beeve, to till it ;

<sup>p</sup> See a late ingenious Publication, intituled *Observations on divers Passages of Scripture*, &c. p. 216.

<sup>q</sup> וִירָעַן The Masoretic punctuation makes it the third person plural in the future of Kal. But Mr. Heath reads it in the third person singular. He takes ך for an affix, put instead of ךוּ, and supposeth an ellipsis of the relative וְאִשְׁרָא *who, he who*. The LXX. probably read in the same manner: for they translate it, *συν ποιμαίν together with the shepherd*.

4. Wrong'd at tribunals, vex'd on every side,  
The fighting poor in friendly deserts hide:  
5. There, like wild asses, in the dawn they stray,  
Hard toiling for the pittance of the day:  
They browse the mountain roots, the sylvan food  
Stills the loud clamours of their craving brood.

6. Others.

it; or bring in their corn, if they had any, without an ass to carry the burden.

Ver. 4, 5. *They turn the needy, &c.*] These two verses represent most iniquitous and oppressive proceedings in the courts of justice: inasmuch that inoffensive<sup>r</sup> and defenceless<sup>s</sup> persons, having no protection from the laws, are forced to flee into the desert; for the security of their lives, or to save themselves from slavery.

Ver. 4. *out of the way*] that is, the way or course of justice. The very magistrates refuse to redress their grievances, and to protect their property and persons. Compare Isaiah x. 1, 2. Amos ii. 7.

*hide themselves*] In the caves of the desert. Compare Hebrews xi. 38.

Ver. 5. *Behold, as wild asses, &c.*] He describes the hardships which they suffer in the wilderness. The simile, as *wild asses*, shews that he is not speaking of the thievish Arabs of the desert: for the wild ass is not a beast of prey, but is itself the prey of the lion. It is a solitary timorous animal, whose only defence is in the swiftness of its heels. This is no fit emblem of the pillaging Arabs, but a very proper one for such harmless persons as are mentioned in the foregoing verse.

*go forth to their work*] Their daily toil in searching for roots, and such vegetables as the woods and mountains afforded for their miserable sustenance.

for

<sup>r</sup> עָנָוִי the inoffensive; LXX. ἄμενος; the meek.

<sup>s</sup> אֲבִיָּוִים the defenceless; LXX. ἀδυνατες; the weak, persons without power to defend their rights.

<sup>t</sup> Ecclesiasticus xiii. 19.



6. Others collect the grapes, or bind the sheaves,  
Of some hard churl, who not a gleaning leaves:

7. Deny'd a shelt'ring hut in midnight cold,  
Deny'd a rug about their limbs to fold;

8. On

*for a prey]* *for meat* <sup>1</sup>, or eatables. Prov. xxxi. 15. *and giveth meat* <sup>1</sup> *to her household.*

Ver. 6—8. *They reap, &c.*] The complaint in these three verses turns upon the barbarous usage of the *labouring poor*, who work in the fields and vineyards.

Ver. 6. *They reap every one his corn* <sup>u</sup>, &c.] *They reap every one in a field which is not his own* <sup>u</sup>. The persons described in this verse are such as are compelled by their poverty to work for wages in the fields and vineyards of the rich. The barley-harvest in those countries was in March; and their wheat-harvest was over by the latter end of May or the beginning of June <sup>w</sup>. Their vintage began in September and ended in October <sup>w</sup>.

*they gather]* without wages and without food, as the Septuagint explains it <sup>x</sup>. They are defrauded of both by their oppressive masters.

*of the wicked]* *of the oppressor*. The word frequently occurs in this acceptance in our author <sup>y</sup>. It is also used in this sense Ezek. xxxiii. 15. *If the wicked restore the pledge*. It properly signifieth a doer of wrong Exod. ii. 13. *He said to him that did the wrong* <sup>z</sup>, *why smitest thou thy fellow?*

Ver. 7. *They cause the naked, &c.*] See the note on chap. xxii. 6.

*they have no covering]* no raiment for their bedding, nor tent nor miserable hovel

<sup>1</sup> טרף

<sup>u</sup> כּלִּילוֹ *his corn*. But the Chaldee Paraphrast and the LXX. read בְּלִי לוֹ *non sibi*: For the former turns it כּדִּלָּא דִּלְהוֹן *which is not their own*; and the LXX. ἐκ αὐτοῦ αὐτοῦ. The vulgar Latin, *agrum non suum*.

<sup>w</sup> *Observations on divers Passages of Scripture. &c.* p. 27, 45, 54.

<sup>x</sup> Ἀπὸ τοῦ ὀπίσθου.

<sup>y</sup> See particularly chap. xv. 20.

<sup>z</sup> לרשע

8. On the damp clay, in dripping caves, they lie,  
And hug that refuge left to poverty.
9. See orphans from the pap to bondage drawn,  
The peafants vest detain'd in cruel pawn:
10. With naked limbs they toil, and starving bear  
The golden burden of the foodful year:

11. To

hovel to shelter them. they are forced therefore to sleep on the damp ground, in the caverns of the mountains adjacent to the fields and vineyards where they flaved in the day.

*in the cold*] In those climates a very hot day was often succeeded by a very cold night <sup>a</sup>.

Ver. 8. *with the showers, &c.*] The heavy rains which fall in spring and autumn produce torrents and inundations in that mountainous country. These oppressed wretches were obliged to secure themselves from those floods in holes of the rocks.

Ver. 9, 10, 11. *They pluck, &c.*] The injustice represented here is that of *unmerciful creditors*; who seize the persons of their poor insolvent debtors, and make them their slaves.

Ver. 9. *and take a pledge, &c.*] *and take that which is upon<sup>b</sup> the poor for a pledge*; that is, his upper garment or hyke, for security for a debt. See the note on chap. xxii. 6.

Ver. 10. *They cause him*] Namely, the poor man whose garment they keep in pawn, and the orphans whom they enslaved. They compel the former to drudge in their fields and vineyards in the most violent heats, to redeem their pawn: and they use the latter, as soon as they become capable of servile works, in the same cruel manner.

*and*

<sup>a</sup> Genesis xxxi. 40. Shaw's *Travels*, p. 439. 4to. Dr. Shaw tells us, that in Arabia Petræa, Job's country, the day is intensely hot and the night intensely cold. *Travels*, p. 438.

<sup>b</sup> על עני *id quod est supra pauperem, vestimentum ejus.* R. Levi apud Schultens.

11. To noon-day labours in the vineyard curst,  
And while they stamp the wine-vat die with thirst.

12. The city groans through all her streets, the cries  
Of wrongs and wounds and death assail the skies:  
In vain; unheeded by the Pow'r above,  
His wrath they wake not, nor his thunder move.

13. There

*and they take away, &c.] and those who are starving with hunger carry the sheaves.* Mr. Heath. They are not suffered to eat so much as an ear of the corn they carry in.

Ver. 11. which *make oil, &c.] who labour in their vineyards<sup>c</sup> at noon-day<sup>d</sup>.* This was a grievous aggravation of the oppression. The vintage began in September. From the beginning of May to the end of September, the air in those countries is in general so hot, that it seems as if it came out of an oven. What then must it be at noon-day? See Dr. Russel's *Natural history of Aleppo*, p. 14.

*and tread, &c.]* Mr. Addison, in his letter from Italy, describeth the misery of the oppressed peasants with the same beautiful energy: The poor inhabitant of that rich country

Starves, in the midst of nature's bounty curst,  
And in the loaden vineyard dies for thirst.

Ver. 12—20. *Men groan, &c.]* The principal scene of the foregoing violences was the country. In this paragraph he dwells upon the enormities which are committed in great cities, and their environs; under the very eye of the magistrate.

<sup>c</sup> שורתם Our public version turns it *their walls*; that is, the stone-walls with which they inclosed their vineyards. Prov. xxiv. 30, 31. In Arabic it signifies, according to Schultens, *the rews of poles on which the vines were supported*.

<sup>d</sup> יצהירו *they labour at noon-day.* צהרים in Hebrew signifies *noon-tide*, thence was formed the verb הצהיר *to work during the noon-tide*, as Mr. Heath renders it. This sense is established by the Arabic use of the same verb; as Schultens has proved.

13. There are, like night's wild foragers, who shun  
Light's public walks, and bus'ness of the sun:

14. The ruffian, when the pilgrim quits his rest,  
Skulks in the dawn, and stabs the harmless breast:  
In the dead hour of sleep, no bolts withstand  
The practis'd cunning of his pilf'ring hand.

15, 16. Th'

Ver. 12. *Let God layeth not folly*\*, &c.] The neglect of human rulers, to punish the authors of such crimes, seemed to render the interposition of divine justice necessary; for the very preservation of society. But God takes no notice, he says, of these flagrant violations of right and order: *God layeth not folly* to them.

Ver. 13. *They are of those who rebel*, &c.] *There are those who rebel*<sup>†</sup> against the light, &c. This verse is a description of those criminals, who seek the protection of privacy and darkness for the commission of their evil deeds. By *light* I understand here *the sun*, as it is translated in chap. xxxi. 26.

Ver. 14. *with the light*] very early, by break of day; as *the light* signifies in Mic. ii. 1. *wo to them that devise iniquity, and work evil upon their beds: in the light of the morning they practise it.*

*as a thief*<sup>‡</sup>] *a very thief; or a perfect thief.*

\* תפלה *folly*. (1) If, with Mr. Heath, we derive it from פלה *to separate*, his translation will be right; *God maketh no distinction*. (2) If, with Schultens, we take תפל *vain, futile*, for the root, the version must be; *God regardeth not their vain complaints*. or (3) If we follow Kimchi's etymology, and deduce the word from פלא *to do a wonderful thing*, we may translate; *God sets no extraordinary mark upon them*. The sense comes out the same in all these interpretations; namely, that God does not seem to pay any regard to these outrages.

† במרד' אור *lucifuge*, persons who shun the light; as Grotius turns it. I take the ablative במרד' to be put for the nominative, as in chap. xxiii. 13. באחר for אחר. See the note.

‡ כגנב the *caph* כ is here what the Grammarians call *caph veritatis*: It denotes not *similitude*, but *emphasis* only.



15, 16. Th' adulterer, conceal'd all day, prepares,  
 Watching for evening dusk, his fatal snares :  
 Fearful of jealous eyes, in twilight gloom  
 Muffled he steals into the guilty room :

17. Stranger

Ver. 15. *disguiseth his face*] The hebrew is, *he putteth a covering upon his face*. This covering was probably the hood of the *burnoose* : so the Arabs call the cloak which they sometimes throw over their other garments ; and which has a hood or cowl to it <sup>b</sup>. The Arab dress was in all likelihood the same in the days of Job as now : For these people are remarkable for not having changed their customs for these three thousand years <sup>1</sup>. The Roman satyrist describes the adulterer just as our sacred poet has done here.

Si nocturnus adulter

Tempora fantonico velas adoperta cucullo.

Juv. Sat. viii. 144.

*If you stroll about the streets a rank adulterer, with your head muffled in a Gallic hood.*

Ver. 16. *In the dark they dig through houses,*] If I remember right, the sensible author of the *Observations on divers Passages of Scripture*, &c. remarks on this passage ; that their houses being built of clay dried in the sun, it was easy to force a way into them in this manner. But I rather imagine, that the expression is figurative ; and is intended to express stealing into the house of the adulterers like a thief in the night.

which *they had marked*, &c.] *They conceal themselves in the day-time* <sup>k</sup>. They dare not appear in such houses in the day : For *they know not the light*, when they practise their lewd amours.

<sup>b</sup> Shaw's *Travels*, p. 226. 4to.

<sup>1</sup> Ockley's *Preface to an Account of South-west Barbary*.

<sup>k</sup> יוֹנִים חֲתָמוּ לָנוּ which Symmachus translates ὡς ἐν σφραγίδι κρυπόμενοι εἰναι, *they hide themselves as with a seal*, i. e. they keep as close as if they were shut up, and a seal put upon the door of the room.

17. Stranger to light, he dreads the morning beams;  
 The morn to him as death's black shadow seems:  
 And, haply by some conscious glance betray'd,  
 Death's horrors his distracted soul invade.
18. Light as a bubble on the rolling sea,  
 His pow'r should vanish, and his glory flee:  
 Curse should his gardens and his fields pursue,  
 Ne'er should his eye the flowing vintage view.

19. On

Ver. 18—20. *He is swift, &c.*] I do not apprehend that he here passeth to another vicious character. He declareth in these verses, if I mistake not, the punishments which ought to overtake all the foregoing delinquents, and especially *the adulterer*. He had a particular abhorrence of *the adulterer*, as appears from chap. xxxi. 9, 10, 11, 12. The verse before us should, I think, be turned;

*Let him be as a light thing upon the water<sup>1</sup>:*

*Let their portion in the earth be accursed:*

*Let him not behold the way of the vineyards.*

*Let him be as a light thing, &c.*] The image which the sacred poet had in his thoughts seems to be the same that the author of *the Wisdom of Solomon* has expressed:

<sup>1</sup> קל הוא על פני מים *He is light upon the water*; ελαφρος εστι, says the LXX. Symmachus renders על פני מים επιπλεον υδατι *a thing floating on the water*. I have ventured to translate, *Let him be as a light thing upon the water*. The Arabians express their benedictions and imprecations in the preter tense instead of the imperative mood: Thus they say, *be hath reigned*, for *let him reign*; *Thou hast had an easy labour*, for *mayest thou have an easy labour*; and, *thou hast not had an easy labour*, for *let not thy labour be easy to thee*. Pocock. *Spec. Hist. Arab.* p. 56, 57, 337. The Syrians also sometimes used the preter tense for the imperative mood; thus in the Syriac Testament, I Cor. iv. 1. הוּן חִשְׁבִּין *we have been accounted of*; for *let us be accounted of*. We likewise meet with some examples in the Hebrew Bible of the imperative put for the preterite, as in Psal. viii. 2. נִתְּנָה תְּנָה; and of the preterite put for the imperative, as in Psal. xxii. 22. עֲנִיתָנִי *Thou hast heard me*, for *hear thou me*. See Bp. Hare's note on Psal. viii. 2. and xxii. 22.

19. On such, all such, the yawning ground should close,  
As hot sands swallow the dissolving snows:

20. Such, unremember'd by the parent womb,  
Should feast the worm, hale victims of the tomb:  
Their hated names should die; like trees o'erthrown,  
A shiver'd ruin on the mountain frown.

21. Unhappy

expressed: *For the hope of the ungodly is . . . like a thin froth that is driven away with the storm.*

*Let their portion, &c.]* I have followed the Septuagint, in translating this and the subsequent member of the period in the imprecatory form <sup>m</sup>.

*Let him not behold, &c.]* Or *let him not behold the treading* <sup>n</sup> *of the vineyards*; that is, such transgressors ought not to enjoy the produce of the vineyards, or any other felicity. The thought and turn of the expression resemble what Zophar had said chap. xx. 17. "*Let him not see the rivers, the floods, the brooks of honey and butter.*"

Ver. 19. *The drought, &c.]* Drought and heat snatch away the snow-waters: so should *the grave* those who *have sinned*. According to our notions of justice, a swift and general destruction, he says, should sweep away from the earth such enemies to the peace of society. The image, by which he illustrates a swift and utter destruction, is very expressive: The snow which melts on the Arabian mountains at the approach of summer, rushes down in torrents which are quickly sucked up by the burning sands of the valleys. See the description in chap. vi. 15—18.

*The grave] Sheol.* It may here denote in general *the region of death*. See the APPENDIX Numb. II.

Ver. 20. *The womb, &c.]* This verse strongly paints an utter extermination.  
The

<sup>m</sup> Καταπαύειν, ἀναφανισιν.

<sup>n</sup> ܕܪܕܕ The verb was used in the 11th verse for *treading the wine-press*. The noun substantive in Syriac is applied to *the treading of corn*, which was the eastern way of threshing it, in Levit. xxvi. 5.

21. Unhappy she, whose steril womb denies  
A filial patron in her cause to rise:

Unhappy

The verbs had better be translated in the imprecatory form, as the Latin Vulgate has rendered them :

*Let the womb forget him,  
Let the worm feed sweetly on him,  
Let him be no more remembered,  
Let wickedness be broken as a tree.*

Or we may turn the verbs in Mr. Heath's manner, *The womb should forget him, The worm should feed, &c.*

*Let the womb, &c.]* What a strong idea do these expressions give us, of the detestation due to the profligate characters aforementioned ; and of the oblivion in which they should be sunk ? The mothers of such criminals should for ever cast them out of their remembrance, ashamed to have given birth to those monstrous productions.

*Let the worm°, &c.]* Or, *let his sweetness become corruption.* In either way of turning the sentence the meaning is, let him become the food of worms while his body is perfectly sound ; that is, let him die in his full strength. But I think our version by far the most poetical.

*Let wickedness, &c.]* His adversaries had asserted, that atheistical and profligate men are suddenly and totally destroyed ; like a tree that is torn up by a whirlwind or consumed by lightning<sup>p</sup>. Job here replies, It ought to be so, but is not generally so.

Ver. 21—24. *He evil intreateth, &c.]* This remaining part of the speech is exceedingly obscure. The twenty-second verse, however, seems plainly to describe a tyrannical prince who is a plague and terror to his people. The twenty-first

° מתקו Our Translators understood it to be the verb in the preter tense (put for the future in the imperative sense, as קל in ver. 18.) with the affix of the third person singular, *methak-o*. It may however be a noun, if we read *mothk-o*, and be rendered *his sweetness*. רמה is turned *the worm* in our version : but it rather signifies *corruption* breeding worms.

<sup>p</sup> Chap. xv. 30. xviii. 16.



Unhappy she, whose solitary tear  
Bewails a guardian on a husband's bier :

22. Each is the tyrant's prey. His savage might  
Makes ev'n the strongest tremble in his sight :  
Doubtful of life, they hang upon his breath,  
His brow is terror, and his voice is death.

23, 24. Yet

first verse, therefore, so closely connected to it in sense and construction, is, I think, the beginning of the description. A tyrant falls upon the weak and defenceless, before he ventures to attack the great and powerful among his subjects.

It was very judicious to close a catalogue of enormities, which threaten destruction to society, with *tyranny*. When kings and supreme magistrates abuse their power, by ruining those whom it is their duty to protect, there seems an absolute necessity for the governor of the universe to interpose. Strange then! that even *tyrants* are allowed by providence to reign prosperously and die in peace.

Ver. 21. *He evil intreateth*<sup>a</sup>, &c.] The want of some word of transition is one cause of the obscurity of this whole paragraph. We may translate, Another *evil intreateth*, &c. just as our Translators supply the word *some* in ver. ii. *some remove the land-marks*, &c.

Ver. 22. *He draweth*, &c.] *He pulleth down*<sup>c</sup> also the mighty with his power: When *he riseth up*<sup>b</sup> (to judge) *there is no being sure of life*. Ezekiel styles a tyrant *the terror of the mighty*<sup>d</sup>. From a spirit of jealousy or avarice He invents accusations against them, and then condemns them to death.

<sup>a</sup> רעה *he evil intreateth*; rather, *he devoureth*, i. e. impoverishes by his oppressions. Mich. v. 5, 6. *They shall waste* (רעו *they shall devour, depascent*) *the land of Assyria with the sword*.

<sup>c</sup> כמשך *detrahit, he draggeth down*; so the Vulgate turns it: but the LXX. καταρτίζει *he overthroweth*. Ezek. xxxii. 20. *Draw her* (pull her down) *and all her multitudes*. Compare Psal. xxviii. 3.

<sup>b</sup> יקום *he riseth up*, to pass sentence of judgement; as in chap. xxxi. 14. Psal. lxxxii. 8.

<sup>d</sup> Ezek. xxxii. 27.

23, 24. Yet safe in heav'n's indulgence, bold in crime,  
 These miscreants to height of glory climb,  
 God looking on; In height of glory, fall  
 Soft to a peaceful grave, the home of all:  
 Sudden and soft, as when some gentle hand  
 Lops the tall ears that ripe for harvest stand.

25. Rise

Ver. 23. *Though it be given him, &c.*] *It is given*<sup>a</sup> (permitted) *to him* (the tyrant) *to be in safety; whereon he resteth: and his eyes* (the eyes of God) *are upon their ways.* It is usual with this writer to mention the Supreme Being in this abrupt manner<sup>w</sup>. God, he says, suffers these wretches to continue in their prosperity, and seems an unconcerned spectator of their cruelties and oppressions.

Ver. 24. *They are exalted, &c.*] We may translate and point this period as follows;

*They are exalted; a little while and they are gone;*

<sup>x</sup> *After they are laid low<sup>y</sup> as all others, they are buried<sup>z</sup>:*

*And they are cut off as the tops of the ears of corn.*

Here the complaint is, that the wicked are advanced to great preheminance; *They are exalted*: Secondly, that they are favoured with a death quick and easy; which is preceded by no reverse of their prosperity, is brought on by no disease,

<sup>a</sup> יתן *it is given.* The impersonal form seems most proper here, as well as לֹא יֵאָמֵן (in ver. 22.) *there is no being sure.*

<sup>w</sup> Chap. xxiii. 3. xxv. 2. xxvi. 6.

<sup>x</sup> וְאַחֲרָיו *after.* So in Joshua vii. 25. *and burned them with fire, after they had stoned them with stones.* Vid. Noldium.

<sup>y</sup> הִכְבּוּ *they are laid low,* sc. by death. This verb signifies in the Syriac Testament (Luk. iii. 5.) *to level a hill.* Our poet useth it in a metaphorical sense, in opposition to the exaltation in the first sentence, *they are levelled.*

<sup>z</sup> יִקְפְּצוּן, literally, *they are shut up,* i. e. in a sepulchre. Psal. lxxvii. 10. *Hath he in anger shut up (קָפַץ) his tender mercies?* Or we may suppose it synonymous with the Syriac קָפַס *to gather up,* or *inclose a dead body in bandages,* in order to inter it; Acts v. 10.

25. Rife now, antagonist; who dares maintain  
My facts are falsehoods, and my reas'nings vain?

CHAP.  
XXV.

- 1, 2. Bildad once more replies: To dictate law  
High on a throne supreme, to hold in awe  
Superior worlds, and order to maintain  
Through boundless regions of ethereal reign,  
3. Belongs

disease, nor imbittered with sharp and lingering pains; *a little while and they are gone.* This indulgent circumstance is happily illustrated, by the beautiful simile which closeth the period, *they are cut off as the tops of the ears of corn:*

And when they are brought to a level with all others by death, their bodies, instead of being exposed a prey to dogs and vultures, are honoured with the rites of sepulture; *After they are brought low as all others, they are buried.*

## C H A P. XXV.

This short reply of Bildad represents, in a very lofty strain, the terrible majesty, supreme dominion, and infinite perfection of the Deity. Thence he infers the insufferable arrogance of a creature so frail and impure as man, to justify himself to God and impeach the rectitude of his government. He insinuates, that Job had thus done; and probably intended to impress the standers-by with a persuasion, that the sole point in dispute between Job and his opponents was; "Who was in the wrong, He, or God?"

This speech is no sort of answer to the facts adduced in the foregoing chapter. They were indeed undeniable, and on the principles of these antagonists insolvable. I therefore incline to think, that the poet put Bildad on making this last feeble effort; merely to give occasion to the triumph of Job in the subsequent chapter.

Ver. 2. *He maketh peace*] His celestial kingdom is preserved in order, peace, and felicity, by an absolute and universal obedience to his laws.

*in his high places*] *in the high heavens*, as the Chaldee Paraphrast turns it. So  
it

3. Belongs to God. What numbers can define  
His winged armies, which around him shine?  
Does not his glory fill those realms of day,  
And each bright seraph glitter with his ray?
4. To this grand Being shall a mortal's tongue  
Audacious say, "thy providence is wrong,  
"My ways are equal?" Shall a thing of dust  
Assume the lofty attribute of just?
5. Before his blaze the moon, abash'd, retires;  
Before his blaze fade all the starry fires:
6. Yet shall pollution's worm his beam endure?  
The child of woman in his sight be pure?

CHAP.

it signifies in chap. xvi. 19. *my witness is in heaven, and my record is in the high places.*

Ver. 3. *his armies*] his angels; who are called *the army of heaven*, Dan. iv. 35: *He doeth according to his will in the army of heaven, and among the inhabitants of the earth.*

*upon whom doth not his light arise?*] God is said to cover himself with light as with a garment<sup>a</sup>; and to dwell in the light which no man can approach unto<sup>b</sup>. His angels also are styled *flames of fire*<sup>c</sup>: But their lustre is only a faint reflection of his light. It is he who maketh them flames of fire.

Ver. 5. *Behold, &c.*] The fading of the sun (included here among the stars) and the moon when God appears in his visible glory, is a circumstance by which the prophet Isaiah heightens his grand description of the divine majesty: *Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion . . . and before his ancients gloriously.*

<sup>a</sup> Psal. civ. 2.<sup>b</sup> I Tim. vi. 16.<sup>c</sup> Psal. civ. 4. Hebrews i. 7.



CHAP.  
XXVI.

1, 2. Job answer'd keen: Incomparable tongue!

The babe in knowlege, with such aid, how strong!

3. Light of the blind! what fluency! what force!

What erudition beams in thy discourse!

4. Of

## C H A P. XXVI.

Job insults his retreating adversary; then takes up the subject so imperfectly touched by him. For whereas Bildad had spoken only of God's kingdom in *heaven*; Job adds the counterpart, his kingdom in *Hades*, the world of death. Thence he ascends to the creation, the origin and foundation of divine dominion; and finisheth with a display of some illustrious operations of providence for the benefit and preservation of our system.

His design in all this was not to make ostentation of his own superior eloquence: Schultens judiciously remarks, that he had nobler views: He aimed to remove the ill impressions made on the audience by the speeches of his opponents. He shews them, that he firmly believed in the all-wise and almighty maker and governor of the world; and had too great and venerating ideas of his adorable perfections to be capable of being an atheist, as Eliphaz had cruelly painted him<sup>d</sup>, or of entering into a contest with such a formidable Being, as Bildad had injuriously represented him<sup>e</sup>.

Ver. 2, 3. *How hast thou helped, &c.*] The irony here is strong and excessively stinging. The expressions are most of them proverbial; and are intended to expose the impertinent officiousness of persons, who without talents are vain enough to set up for instructors of others; and to offer their assistance where it is not wanted.

*and hast plentifully declared, &c.*] *and how hast thou shewn substantial sense<sup>f</sup> in abundance!*

<sup>d</sup> Chap. xxii. 12—20.<sup>e</sup> Chap. xxv.

<sup>f</sup> תְּרוּשָׁה It is englished *sound wisdom* in Prov. ii. 7. *He layeth up sound wisdom for the righteous.* and again in Prov. iii. 21. *keep sound wisdom*; LXX. σοφία counsel.

4. Of whom hast thou harangu'd? whose breath has cast  
Such wond'rous wisdom from thy mouth at last?

5, 6. God reigns above, beneath; yea far below  
The deep abyfs, in dark abodes of woe:

Hades

*abundance!* He ridicules the futility of Bildad's pompous harangue, as being nothing at all to the point in dispute.

Ver. 4. *To whom, &c.*] Or, *Of<sup>e</sup> whom hast thou uttered words?* Thou hast presumed to teach me how to conceive and speak worthily of God. The subject is too lofty for thy abilities, neither do I need thy instruction in the matter.

*and whose spirit<sup>s</sup>, &c.*] He laughs at him for giving himself the airs of a person who spoke by inspiration.

Ver. 5. *Dead things, &c.*] Seized with a glorious enthusiasm, he breaks out all at once in a magnificent description of God's almighty power and universal dominion. In this and the following verse, he displays God's terrible kingdom in *Sheol*, The region of the dead; that is, the grave and the mansions of departed souls. The translation I think should be,

Ver. 5. *The Giants are in anguish under the waters,  
together with their families.*

Ver. 6. *Sheol is naked before him,  
and destruction hath no covering.*

*The Giants<sup>b</sup>*] The mighty men of renown in the old world, who filled the  
earth

<sup>e</sup> אֵת *of, or concerning.* I Sam. xii. 7. *that I may reason with you of all the righteous acts of the Lord.* Mr. Heath.

<sup>s</sup> נִשְׁכָּה *spirit.* We turn it in chap. xxxii. 8. *inspiration; the inspiration of the Almighty giveth them understanding.*

<sup>b</sup> הַרְפָּאִים *the Rephaim*, rendered by the Chaldee גְּבִרִיָּא *the giants, or the mighty men*; by Symmachus ἡσυχῆς *those who warred against God*; by the Vulgate Gigantes.

It is synonymous with *Nephilim* and *Emin* who were a race of men of great stature and a terror to all others. Gen. vi. 4, 13. Numb. xiii. 33. Deut. ii. 10, 20.

Hence

Hades and regions of perdition lie  
Unveil'd, and naked to his flaming eye:

There

earth with violence, and perished by the deluge. The punishment of these wicked men in *Sheol* is here mentioned, I imagine, as a sample and proof of the sufferings of all other bad men in that invisible world.

*are in anguish*<sup>i</sup>] or *are trembling*.

*under the waters*] I suppose he means the *abyss*, or subterraneous waters; which our poet calls *the springs of the sea*, and places thereabouts *the gates of the shadow of death*<sup>k</sup>, that is, the entrance into *Sheol*. The expression *under*, or *from beneath*, *the waters* is equivalent, but more explicit, to *the depths of Sheol* Prov. ix. 8. and to *Sheol from beneath* in Isaiah xiv. 9. and to *the lowest part of Sheol*, in Deut. xxxii. 22. where our english bible turns it *the lowest hell*. *For a fire is kindled in mine anger, and shall burn unto the lowest hell*. In conformity to this popular creed of the ancients about the situation of *Sheol*, and in particular

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Hence tyrannical princes came to be styled *Rephaim*; not indeed on account of their huge bulk, but for their causing terror by the power of their arms in the land of the living. Isaiah speaking of the king of Babylon sublimely says, *Hell, (Sheol) from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead (Rephaim) for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations*. Compare Ezek. xxxii. 21, 23. It should seem also from Prov. ix. 18. that the *manes*, or ghosts, of all wicked men were called *Rephaim*: *But he knoweth not that the dead (Rephaim) are there, and that her (the harlot's) guests are in the depths of hell (Sheol)*: Likewise, Prov. xxi. 16. *in the congregation of the dead (Rephaim LXX. γηγεντων)*

<sup>i</sup> יְהוֹלָלוּ it is turned by the Chaldee וּמִתְמוֹזֵזִין *who are trembling*; by the Vulgate *gemunt, they groan*. If the root be הוּל it is the Word by which the prophet expresseth the sufferings of the Messiah, Isaiah liii. 5. where our bible translates it *he was wounded*. But in Deut. ii. 25. where it is in the conjugation *Kal*, we render it *to be in anguish*: and in Habak. iii. 10. where it is in *hiphil*, it is englished *to tremble*: *The mountains saw thee, and they trembled*.

The word will likewise mean to be in a state of suffering, if we derive it from הָלַל *to pierce or wound*, Psal. cix. 22. *my heart is wounded within me*.

<sup>k</sup> Chap. xxxviii. 16, 17.

<sup>i</sup> שָׂאוֹל תַּחְתִּית

There the old giants feel his wrath, and there  
All wicked ghosts are trembling with despair.

7. He o'er the void heaven's lofty arch extends,  
His arm the earth's unwieldy mass suspends,

8. Self-

cular of that portion of it which is allotted to wicked souls <sup>m</sup>, St. Luke calls the proper habitation of the devils *the abyss* <sup>n</sup>; and St. John *the pit of the abyss* <sup>o</sup>.

*together with their families* <sup>p</sup>] Or, *and their fellows*; those who dwelled on the earth at the same time with them.

Ver. 6. *Sheol is naked*, &c.] The meaning is not merely that the region of death lies in prospect to him; but that it is under his eye as part of his dominion. Death is the effect of his moral kingdom: and the consequences of death, the destruction of the body in the grave and the disposal of unbodied souls in *Sheol*, are operations of his power.

Ver. 7. *He stretcheth out*, &c.] The Poet now brings us out of the realms of darkness and scenes of putrefaction, to contemplate the glories of the creation; the origin and subject of divine dominion.

*He stretcheth out the north*, &c.] The *south* in chap. ix. 9. means the southern hemisphere of the heavens. By *the north* therefore he here intends the northern half of the heavens. The expression *he stretcheth out* is that which the hebrew poets generally use, when they celebrate the formation of the heavens. It is a metaphor from a superb pavilion. Isaiah xl. 22. *It is he . . . that stretcheth out the heavens as a curtain, and extendeth them as a tent to dwell in.*

upon

<sup>m</sup> Some of the Jewish Rabbis place Gehenna under the waters, which waters they suppose to be lower than the earth, and the earth to float in them like a ship. Vid. Windet *de vita fionclorum statu*, p. 243.

<sup>n</sup> Luke viii. 31. *the deep*, *ἡ τῆς ἀβύσσου*.

<sup>o</sup> Revel. ix. 1. *the bottomless pit*, *τὸ φρεατὸς τῆς ἀβύσσου* *the pit of the abyss*. Compare Revel. xx. 2, 3.

<sup>p</sup> *וְשׁוֹמְרֵיהֶם* *their families*. So the word signifies in Arabic, *their domestics*. Vid. Pocock. in *Carm. Tograi*, p. 18.

But Symmachus turns it, *καὶ οἱ γειτονικοὶ αὐτοῦ* *and their neighbours*.



8. Self-pois'd, on nothing. High in liquid air,  
His floating aqueducts their burden bear ;  
So firm sustain'd, with such strong pressure bound,  
Their pendent waters burst not on the ground.
9. When empty fountains, and the with'ring plains,  
Ask the full bev'rage of nutritious rains ;  
The splendors of his sapphire throne he shrouds,  
With wat'ry vapours, and a veil of clouds.

10. Old

*upon nothing*] without any thing to support it, as the Chaldee explains the hebrew word. Ovid, quoted here by Grotius, hit upon this great idea :

*Terra pilæ similis nullo fulcimine nixa.*

*The earth hanging like a ball without any supporter.*

And earth self-balanc'd on her center hung.

Milton.

Ver. 8. *He bindeth up, &c.*] He here refers to the work of the second day of creation ; the formation of the atmosphere, and the clouds to float in it. This verse, in short, comprehends the whole process of almighty power in making the air, raising the watry vapours, condensing them into clouds, and sustaining them in that form by a due balance of their pressure with that of the fluid in which they swim, so as their contents may not burst all at once upon the earth.

*the cloud is not rent, &c.*] as it was at the deluge, when the clouds burst in torrents upon the earth for the space of forty days.

Ver. 9. *He holdeth back the face of his throne*] *He shutteth<sup>a</sup> up the face of his throne.* The heaven, or sky, is styled in Scripture *the throne of God*<sup>r</sup> ; which *he shutteth up* by spreading his clouds upon it. We are here presented with  
the

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<sup>a</sup> מֵאֲחֻזּוֹ *he shutteth up.* So in Nehem. vii. 3. *let them shut the doors.* Schultens. The Syriac אֲחֻזּוֹ is used in the same sense Rev. xx. 3. *And cast him into the bottomless pit, and shut him up,* וְאָחַזּוֹ See also Rev. xxi. 25.

<sup>r</sup> Isaiah lxvi. 1.

10. Old ocean, bounded by his circling line,  
 Reverses the limits which his laws define:  
 And shall revere them, till the rolling light  
 Fulfil its periods and is lost in night.

11. Yet,

the same scene of nature which is described in chap. xxxvi. 32. *with clouds he covereth the light, and commandeth it not to shine, by the cloud that cometh betwixt.* This is the magnificent preparation and signal of Providence for the descent of fruitful showers on the thirsty ground. Psal. cxlvii. 8. *who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.* *Cloud-assembling Jove*<sup>s</sup> is one of the lofty titles which Homer gives to the supreme Being.

Ver. 10. *He hath compassed the waters, &c.*] From the atmosphere, which surrounds this terraqueous globe, he passeth naturally to the ocean; which more immediately encompasseth the earth. Mr. Heath's version preserveth more exactly the image chosen by the inspired writer, *He hath described a circle on the face of the waters.* The powerful decree, or law, which God gave to the sea, that the waters should not pass his commandment, determined the limits of that immense body of water with as much precision, and keeps it within those precincts as exactly, as if a circle had been drawn round it.

*until the day and night, &c.*] Or according to the Chaldee, *until the end*<sup>"</sup> *of the light and darkness.* By expressing the consummation of all things in this manner, the poet turns our thoughts to another wonderful operation of Providence; the constant vicissitudes of day and night: and this leads us up to the immediate natural cause of that vicissitude, the diurnal revolution of the earth.

<sup>s</sup> Νεφέληγερα Ζεύς.

<sup>i</sup> חק הַיָּם *he hath described a circle.* חק, or חוג, which our bible translation renders *bounds*, signifies *a circle*, or rather its circumference; chap. xxii. 14. where it is englished *the circuit*; Isaiah xl. 22. where it is turned *the circle.* חק *he hath compassed*, (according to our public version) signifies *to draw letters, to write*, chap. xix. 23. *O that they were printed (inscribed) in a book!* See also Isaiah xxx. 8. *note (inscribe) it in a book.* When therefore this verb is joined with חק, it most naturally means *to draw, or describe, a circle.*

<sup>"</sup> תכלית, Targ. סוף *the end.*

11. Yet, when his anger bids the thunder roar,  
 And his fierce lightnings flash from shore to shore;  
 Heav'n's column'd frame with vast amazement quakes,  
 12. Wild horror the tumultuous ocean shakes:  
 Through his great pow'r, with huge commotion rise  
 The mountain billows foaming to the skies.

13. His

Ver. 11—13. *The pillars, &c.*] His mention of the atmosphere and ocean suggests to his thoughts those terrible commotions in both, which seem to threaten the dissolution of the whole frame of nature and the reduction of all things to their original confusion. This gives him occasion to celebrate the wisdom and power of God in stilling these tumults, and restoring the order he at the first established.

*The pillars of heaven tremble, &c.*] I incline to think with Calvin, that the figurative expression, *the pillars of heaven*, represents the heavens under the idea of an immense fabric supported on stately columns. Their *trembling* and *astonishment* is the animated style of sublime poetry, to denote violent concussions of the air and agitation of the clouds. The cause is God's *reproof*, that is, thunder, lightning, and tempestuous winds; which are represented, by the heathen as well as sacred poets, effects and tokens of God's displeasure at the sins of men.

Ver. 12. *he divideth the sea, &c.*] A storm at sea, produced by those violent commotions in the atmosphere, and the laying of the storm, are painted here. Both are effects of divine agency. The first sentence of the period, I think, expresseth the calm; and the other the storm. For according to the most judicious interpreters the translation should be,

*He quieteth<sup>w</sup> the sea by his power,*

*When*

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<sup>w</sup> רָנַע LXX. κατεπαυσε *he quieteth*. Our bible translation renders it *to rest* in Jer. xlvii. 6. *O thou sword of the Lord . . . rest and be still*. And likewise in Isaiah xxxiv. 14. The learned Dr. Hunt hath established this import of the word, and confirmed it by the Arabic. Vid Lowthi *Prælect.* p. 104. n.

13. His drying gale refines heav'n's troubled scene,  
Renew'd in beauty smiles the blue serene;

The

*When by his understanding he hath dashed  
together <sup>x</sup> the proud<sup>y</sup> waves.*

We meet with a parallel passage in Isaiah li. 15. *I am the Lord thy God who quieteth the sea, when the waves thereof rear.*

[Ver. 13. *By his spirit, &c.*] If I mistake not, the first member of this period describeth a bright and serene sky, in opposition to its troubled state in ver. 11. and the second the floating of large and dead fishes on the surface of the sea, the effect of the storm and calm in ver. 12.

[*By his spirit he hath garnished, &c.*] According to this version we are sent back again to the creation of the heavens mentioned ver. 7. But surely if this had been the poet's sentiment, he would have inserted it immediately after that seventh verse. The original will admit of a translation, which describeth the state of the heavens after laying the tempest in ver. 11, 12.

*By his wind <sup>z</sup> the heavens become serene<sup>a</sup>.*

The

<sup>x</sup> כָּהֵן Symachus turns it *Συνελα* he dasheth together, and the LXX. in II Sam. xxii. 39. *בָּהֵן to dash in pieces.* In Arabic it signifies, as Schultens has shewn, to agitate a fluid violently, the water in a well, for instance, by plunging a bucket into it; or milk, by shaking violently the vessel that contains it. See his *Commentary* and his *Origines Hebr.*

<sup>y</sup> רָהֵב the formidable pride, or the proud and formidable waves, *l'orgueil de ses flots* as Crinsoz turns it. It is englished *the proud* in chap. ix. 13. where it imports both haughtiness and power. In Arabic it generally denotes terror. Egypt is stiled *Rahab* in scripture, because it was a haughty and formidable power. But there is no evidence that Egypt had this appellation in the days of Job.

<sup>z</sup> בְּרוּחוֹ by his wind, as in chap. xxxvii. 21. *the wind passeth and cleanseth them*; and in many other places.

<sup>a</sup> שֶׁפֶרָה It may be a noun substantive, and so be rendered *serenity*, as Mr. Heath observes. Or it may be a verb in *piel*, and then it signifies *to be serene*, or *to make serene*. In Arabic this word, as Schultens remarks, is particularly applied to the whiteness and clearness of the sky. It is used by the elegant Harir of a beautiful woman unveiling and shining out to her admirers. Harir Confess. v. p. 95. n. In Chaldee, שׁוּפְרָא is *beauty*, and שְׁפִיר *beautiful*. Targ. in ch. xlii. 14, 15.



The billows meekly, at his voice, subside,  
And wrecks of monsters float along the tide

14. These

The sky is cleared of clouds by a drying wind, and the sun shineth out again in his glory. Chap. xxxvii. 21. *And now men cannot look on the lustre which is in the sky, when the wind hath passed and cleansed it. By means of the north wind (cleansing the heaven of clouds) the golden sun cometh forth.*

Sic ait, et dicto citius tumida æquora placat,  
Collectasque fugit nubes, solemque reducit.

Æneid. I. 146.

The first line may serve for a translation of the first sentence of ver. 12. in our author, *He in a moment quieteth the sea by his power*: Virgil says, *he quieteth the swelling sea sooner than he could utter the command.*

The *collectasque*—*nubes* expresseth the collection of clouds which the Almighty spreadeth over his throne ver. 9; and the chasing them away (*fugit*) and causing the sun to break out again (*solemque reducit*) is the very image in this 13th ver. *by his wind the heavens become serene, or shine out with clearness.*

*His hand hath formed, &c.*] The appearance of the sky, after laying the fore-mentioned storm, is the subject of the former clause. It is reasonable to expect that the appearance which the sea presents, is contained in this clause. The passage is extremely obscure. But our expectation is gratified, and the connection well preserved, by the interpretation which Schultens offers. According to that penetrating Critic, the words express the destruction made among the sea-monsters by the storm, and necessarily imply the floating of their carcasses on the surface of the water in the ensuing calm. Let us see how the original will bear this meaning. The translation may be,

*His hand slayeth<sup>b</sup> the bar-serpent<sup>c</sup>.*

The

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<sup>b</sup> חללה The bible translation is, *his hand hath formed*; the Chaldee, *created*; but the LXX. followed by the Syriac, *ἡ θάλασσα ἡνέκειν* *he slew*. This signification seems best adapted to the context. Our Translators were obliged to render the adjective, derived from this verb, *the slain*, in Ezek. xxxii. 21, 22, 23, &c.

<sup>c</sup> נחש ברה strangely rendered here in our bible *the crested serpent*, and in the Vulgate *coluber*

14. These are his ways, in these exterior lines  
What wonders open! and what glory shines!

Yet,

The word *serpent*, says the learned Gataker<sup>d</sup>, is in the hebrew a general term common to all living creatures, in water or on land, that glide along in the one, and on the other, with a wriggling kind of motion, without use of feet or fins. The *bar-serpent* is some large fish. It is one of the descriptive characters of *Leviathan* in the passage cited from Isaiah in the marginal note: who also there calls it *the dragon*, that is, the great serpent of the sea. If by *the sea* the prophet means the Nile, which is sometimes so called, *Leviathan*, the *bar-serpent*, is the crocodile. But if *the sea* signifies the Mediterranean, the *bar-serpent* is that other *Leviathan* which is mentioned in Psalm civ. 25, 26, and which probably is the *tunnie*: for the *tunnie* is the largest fish in that sea, is of the whale kind<sup>e</sup>, and the biggest fish, we may suppose, that Job and our poet were acquainted with. By God's *slaying the bar-serpent* seems, from the connection, to be meant his dashing them against the rocks, and destroying them in the storm mentioned ver. 12.

The Psalmist thought such a grand *sea-piece* to be a magnificent display of divine power: for he made choice of it as a proper emblem of the destruction of Pharaoh and his army in the Red Sea.

Psalm lxxiv. 13, 14. *Thou didst divide the sea by thy strength: Thou brakest the heads of the dragons in the waters. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.*

The reader it is hoped, will pardon the length of this note, when he considers the difficulty of the passage which it aims to explain.

Ver. 14. *Lo, these are parts, &c.] Lo, these are the extreme parts<sup>f</sup> of his ways,*  
and

*coluber tortuosus.* כרן (or בריה, for the plural is בריחים) signifies a *bar*. perhaps straitness of shape, as well as penetrating force, is intended by this epithet. Our Translators however have turned it much better *the piercing serpent* in Isaiah xxvii. 1. *Leviathan, that piercing serpent.* The Septuagint gives it here δρακοντα αποστατον, that is, *the fugitive serpent*, εφιν φευγοντα, in Is. xxvii. 1.

<sup>d</sup> See his *Annotations* on Isaiah xxvii. 1.

<sup>e</sup> See Mr. Merriek's *Annotations* on Psal. lxxiv. 13, 14.

<sup>f</sup> קצות *the outlines.* Mr. Heath.

Yet, beyond these, what endless wonders grow!  
For who the thunder of his might can know?

CHAP.  
XXVII.

Ver. 1. He paus'd; and then pursu'd his conqu'ring strains:  
2. By him, Eternal Potentate, who reigns

Above;

*and what a series of noble things<sup>s</sup> have we heard of him! but the thunder of his power, &c.*

This is a sublime conclusion of a sublime discourse. We are acquainted only with the surface and outlines of the works of God. These indeed are grand; but the *thunder of his power*, the higher exertions of his power, in the internal structure of natural bodies, and the whole sum of their properties, and manner of their operation, are matters far beyond our reach.

Among the Greeks, when a great orator exerted the powers of his eloquence in their full strength, he was said to *thunder*. The Arabians were no strangers to this lofty metaphor<sup>b</sup>.

C H A P. XXVII.

The foregoing chapter treated chiefly of God's dominion over the *material* world. Here the discourse turns to his *moral* kingdom, or providence; I mean that branch of his providence which had been the subject of altercation between Job and the three friends, *the ways of God toward wicked men in the present state*. He had all along maintained, in opposition to the others, that this world is not the scene of a regular distribution of good and evil, that virtue is often oppressed and vice triumphant; and that the major part of wicked men go unpunished here, and even grow hoary in affluence and ease, and at length die  
in

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<sup>s</sup> שֵׁן דָּבָר. for שֵׁן, see the note on chap. iv. 12. דָּבָר signifies not only a word, but also a thing, or matter.

<sup>b</sup> Schultens.

Above; who judgement in my cause delays,  
 And who my soul imbitters with his ways,  
 3. I swear; that while this bosom shall inhale  
 The nurture of his animating gale;

4. Falshood

in peace<sup>i</sup>. But now, having reduced his opponents to silence, he frankly owns, there are some examples of such sort of divine vengeance on bad men in the present life as they had asserted. Lest, however, this acknowledgement should be construed a giving up the cause to his antagonists, and subscribing to their condemnation of him; he prefaceth his *concession* with a solemn declaration of his innocence, of his resolution to defend it with his latest breath, and of his abhorrence of a wicked character which they had endeavoured to fix upon him.

Ver. 1. *His parable*] His poetical strain; or his commanding eloquence, as the ingenious Mr. Peters<sup>k</sup> explains the original term.

Ver. 2. *As God liveth, &c.*] The solemnity and vehemence of this oath characterise the warmth and emotion of the speaker. It also shews the astonishing force of innocence oppressed by affliction and calumny; and gives a sublime idea of the sense a good man has of the inestimable value of virtue, and of his own felicity in the possession of it.

*who hath taken away<sup>l</sup> my judgement*] that is, refuseth to do me justice. These are harsh expressions indeed, but not more harsh than those in chap. ix. 17. x. 3. I have however followed the softer turn given to them by Codurgus, *Who hath suspended my trial*. But the words even thus qualified are a complaint, and carry in them a reflection on the justice of God which merited Elihu's castigation chap. xxxiv. 5—7.

*my judgement*] *Judgement* here signifies *the trial* in general, or *the passing sentence*, which finisheth the trial.

<sup>i</sup> Chap. ix. 22—24. Chap. xii. xxi. xxiv.

<sup>k</sup> *Critical Dissertation*, p. 45.

<sup>l</sup> הָסִיר It signifies *to put away, or remove*, ver. 5. *I will not remove my integrity from me*.



4. Falshood and guile shall ne'er employ my tongue  
To flatter you, and my own conscience wrong:
5. To justify your part, my own betray,
6. Forbid it, Heav'n! Firm to the mortal day  
I'll hold my virtue, nor abate my zeal  
In strong apology and bold appeal:  
My heart, which never yet a censure knew  
From its own voice, disdains reproach from you.

7. *Wicked,*

Ver. 4. *wickedness—deceit*] These are general terms for all kinds of iniquity and falshood. But they are limited by the tenor of the discourse to the particular crimes of calumny and false accusation; that is, a man's calumniating and falsely accusing himself. He means, that he does not intend, by the concession he was about to make, to confess guilt whereof he was not conscious.

Ver. 5. *God forbid, &c.*] *God forbid that I should justify you*, in your notion of the course of providence; much less in your condemnation of me grounded upon that false principle. No; I will not to my dying day part with my claim to the character of an honest man; *till I die I will not remove my integrity from me.*

Ver. 6. *My righteousness I hold fast* <sup>m</sup>, &c.] I will be as tenacious of my innocence as a good soldier is of his shield.

*My heart shall not reproach* <sup>n</sup> *me, &c.*] My own conscience has never yet upbraided me with any wickedness: and I am sure, it never shall upbraid me with the wickedness of subscribing to your verdict against me.

*as long as I live* <sup>o</sup>] *throughout my life.* It denotes the whole time of a man's life,

<sup>m</sup> החוקתי Psa. xxxv. 2. *Take hold of (החוק) shield and buckler.* Schultens.

<sup>n</sup> לא יחרף *hath not reproached me since my life began, or in all my life (בימי).* The future is here used for the preter tense. Accordingly the Vulgate turns it, *Neque enim reprehendit me cor meum in omni vita mea.*

<sup>o</sup> בימי

7. *Wicked, profane*—those hateful names bestow,  
Worst execration, on my deadly foe:
8. The wicked Great—although his eyes behold  
His boundless treasures of unrighteous gold;  
What can he hope, when stern decrees expell  
His trembling spirit from its earthy shell?
9. In that hard instant, will his piteous cry  
Pierce the deaf ear of angry Deity?

10. Will

life, in chap. xxxviii. 12. *Hast thou command'd the morning since thy days* <sup>p</sup>? that is, in any part of thy life-time.

Ver. 7. *Let mine enemy* <sup>q</sup>, &c.] Here he expresseth, in very strong terms, his abhorrence of a wicked character; which the three antagonists had endeavoured to fix upon him. He gives his reason in the three following verses, for detesting such a character.

Ver. 8. *For what is the hope of the hypocrite* <sup>r</sup>, &c.] *For what is the hope of a profligate*, &c. *hypocrite* here is evidently of the same import with *wicked* and *unrighteous* in the foregoing verse.

*though he hath gained* <sup>s</sup>] though he has been ever so successful in accumulating wealth, and enjoyed it throughout a long life <sup>t</sup>.

*When God taketh away his soul*] Is there not in this verse a clear intimation of a future

<sup>p</sup> דְּהַמִּינִי

<sup>q</sup> LXX. *Let my enemies be as the overthrow of the ungodly; and those that rise up against me, as the destruction of transgressors.*

<sup>r</sup> LXX. *as the ungodly*; the Chaldee renders דִּילְמוֹר throughout this book a *false-accuser*. Mr Heath translates it here a *hypocrite*, but every where else a *profligate*.

<sup>s</sup> יִבְצֵץ The LXX. turn it *ἐξυπερβύσσει* in *habendo exsuperat* he hath an overabundance; the other Greek versions (says Olympiodorus) *περισσεύει* he hath more than enough; the Vulgate, *si avaré rapiat* if he greedily keep up riches by rapine.

<sup>t</sup> Chap. xxi.

10. Will he then triumph in almighty pow'r,  
Unfought, unheeded in the prosp'ring hour?

11. Attend, while I my inmost thought reveal;  
Just to the ways of God I'll none conceal:

12. Persist to credit what your eyes attest;  
Why trifle you in proving things confest?

13. There

a future state of punishment and reward? The question *what is the hope*, &c. obviously imports, that the happiness of the most prosperous wicked man endeth with his life. The question seemeth also to imply, not merely that he hath no felicity to hope for in another world, but further that he will there be miserable. It certainly implies that a righteous man hath hope in his death.

*Will God bear his cry*, &c.] His cries to God for mercy will then be unavailing. See Prov. i. 24—21.

Ver. 10. *Will he delight himself*, &c.] This verse seems to assign the reason of God's being inexorable to him: For the translation may be,

*Did he delight himself<sup>a</sup> in the Almighty?*

*Did he always call<sup>w</sup> upon God?*

*To delight one's self in the Almighty* signifies to seek his favour as our supreme felicity<sup>x</sup>. He who does so will be a sincere worshipper of him; not only in a time of distress, but throughout his whole life. See Psalm xxxvii. 4.

Ver. 11, 12. *I will teach you*, &c.] What is he going to teach them? somewhat relating to the administrations of providence, which he calls *the hand of God*; *I will teach you concerning the hand of God<sup>y</sup>*. But what does he mean to teach

<sup>a</sup> יתענג *did he delight himself?*

<sup>w</sup> יקרא *did he call?* The future and the preterite of the hebrew verbs were probably 201ists in the primitive state of the language; and are to be rendered in the present, past, or future tense, as the context requires. See Michaelis on Bp. Lowth's *Prelections*, p. 78. 8vo.

<sup>x</sup> See chap. xxii. 26.

<sup>y</sup> בִּיר The preposition בִּי signifies *of* or *concerning* in chap. xxvi. 14. *how little a portion is heard of him?* See Noldius. By *the hand of God* is meant the operation of his power in his works of creation and providence.

13. There are, I yield, some dire examples giv'n,  
 Some chosen victims of the wrath of heav'n ;
14. Some lofty tyrants, from whose fatal bed  
 A race increasing for the sword is bred:  
 Vagrant and starving see the downward line ;
15. See the last thin remains their breath resign,

Without

teach them concerning those administrations? not surely what they had been teaching him; namely that great wicked men are *generally* overtaken by divine vengeance in the present world. He had proved this position to be false. By *teaching*, therefore, he means *not concealing that which is with<sup>2</sup> the Almighty*; that is, not suppressing the measures which the Almighty pursues towards *some* tyrannical princes and families in the present state. Thus, consistently with his former assertion of a promiscuous distribution of good and evil<sup>a</sup>, and of the worldly felicity of multitudes of bad characters<sup>b</sup>; he acknowledgeth that there are examples enow of God's vindictive justice here, to deter him and every one else from following such evil courses.

Ver. 14. *If his children<sup>c</sup>, &c.*] Statius introduceth the unhappy Oedipus thus apostrophising one of the Furies,

——natosque tibi, scis ipsa, paravi.

Theb. i. 97.

*Thou thy self knowest, that I have brought up children for thy vengeance.* History furnisheth several examples of this kind. They supplied subjects to the tragic poets.

Ver. 15. *shall be buried in death*] Or *by death*, that is, they shall have no burial. The mode of expression is singular and forcible. It probably comprehends

<sup>2</sup> See chap. xxiii. 14.

<sup>a</sup> Chap. ix. 22. xii. 17, &c.

<sup>b</sup> Chap. xxi. 7, &c.

<sup>c</sup> Compare Hof. ix. 13. *Ephraim shall bring forth his children to the murderer.*



Without a solemn dirge, without a bier,  
Without a grave, without a widow's tear.

16. Where lie the silver heaps, and purple dies,

The proud progenitor's extorted prize;

17. Amass'd as dust? A worthier lineage wears

The robes of purple, and the silver heirs.

18. Wretch! as a moth, that ravages the looms,

Weaves her frail bow'r, and, as she weaves, consumes;

Or as the hireling warder of the vines

His green booth, lodging of a summer, twines;

With like vain toil, for a like fleeting date,

He builds his grandeur, and enjoys his state :

19. Wealthy

hends all those tragical circumstances which are accumulated in Jerem. xvi. 4. *They shall die of grievous deaths, they shall not be lamented, neither shall they be buried: but they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.*

Ver. 18. *as a moth*] He who buildeth his fortunes and greatness by methods of injustice, is such a builder as the moth; which, by eating into the garment wherein it makes its habitation, destroys its own dwelling. The simile represents the oppressor as working ruin to his own unrighteous acquisitions.

*as a booth*] The simile of the booth illustrates the short duration of such men's prosperity. A booth was an extempore hut made of boughs and reeds: It served for a shelter from the violent heat to the servant who guarded the summer fruits, when nearly ripe, from the birds, and other creatures of prey. As soon as the harvest or vintage was over, it was taken down or suffered to perish of itself<sup>d</sup>.

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<sup>d</sup> This custom is still kept up in Barbary. Shaw's *Travels*, p. 138. 4to.

19. Wealthy he lays him down; no more to rise,  
 He wakes, he sees the glitt'ring steel, he dies.  
 20. But O the terrors, which, that night, invade  
 His soul, and drive him to infernal shade!  
 Sudden and furious like a midnight flood;  
 Fierce as the storm which tears the mountain wood:  
 21—23. Upon him all at once the storm is cast,  
 Boist'rous and burning as an eastern blast:

Fain

Ver. 19. *The rich man shall lie down*] *He shall lie down* (on his bed) *a rich man, but shall no more*<sup>c</sup>. It is for the last time, as Mr. Heath turns the original. He continueth indeed in his prosperity so long as he liveth: But then his death is sudden and terrible, in the night, and probably by assassination. He is awakened by the noise of the conspirators rushing in upon him, but he openeth his eyes only for a moment to see his own destruction; and then closeth them for ever. So Mr. Heath well explains *he openeth his eyes and he is not*.

Ver. 20—23. *Terrors, &c.*] I think these verses are an amplification of his sudden and terrible death; and not a representation of his punishment in another world. For *first*, Job had told his opponents ver. 12. that he was going to speak of what themselves *had seen*. *secondly*, the image, ver. 20. of the *tempest stealing him away in the night* is proper to express a sudden and violent death in the night; but has no affinity with the punishments of a future state. And *thirdly*, all that the tempest and the torrent effect is, *hurling him out of his place*, ver. 21. which must be understood of sending him out of this world, not of what he suffers in another.

Ver. 20. *Terrors, &c.*] He resumes the topic of his sudden and violent death mentioned in the foregoing verse. A sudden land-flood in the night, no uncommon thing in Arabia, and a furious storm of wind, are the strong images by which he represents such a death.

Ver. 21. *The east wind, &c.*] He specifies *the east wind*, only to heighten our idea

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<sup>c</sup> הוֹסִיף LXX. ἢ προσθήσει *he shall not add; viz. to lie down; he shall lie down no more.* They read הוֹסִיף *joſep*. So chap. xxxiv. 32. *If I have done iniquity, I will do ſo no more,* הוֹסִיף לֵאמֹר

Fain would he flee, the winged wrath pursues,  
 Augments its vengeance, and its strokes renews:  
 The storm pursues him with remorseless rage,  
 And with loud insults whirls him off the stage.

CHAP.

idea of the tempest ver. 20. An east wind is the most boisterous and the most destructive wind that blows in those countries<sup>f</sup>. (See the note on chap. xv. 2.) It is most violent in the night<sup>g</sup>.

Ver. 22. *For God shall cast upon him*] Our Translators have inserted the word *God* which is not in the original. The agent spoken of in this and the following verse is *the east wind*, as Mr. Heath remarks. *It* (the east wind) *shall cast* itself upon him, and not spare. His violent death is the subject still, but carried on in a style of increasing force and exaggeration.

*He would fain flee, &c.*] *he would fain flee out of its hand*. He foresees the storm: His guilt prefaces this fatal catastrophe. He takes every measure of human prudence to prevent it; but to no purpose. The storm is irresistible, and his destruction inevitable.

Ver. 23. *Men shall clap their hands, &c.*] *Men* is not in the hebrew. The verbs too are in the singular number. Their nominative is still *the east wind*.

*It shall clap its hands at him*  
*And it shall hiss, &c.*

The contempt with which this enemy to God and man is hurried out of the world, is here exprest in the boldest style of oriental poetry. The *east-wind* is made a person, is clothed with a human body, and has gestures and a voice ascribed to it significant of exultation and scorn<sup>h</sup>. A Greek or Roman poet, instead of hazarding so daring a prosopopeia, would have feigned the wind to be a divinity; and attributed passions and actions to it proper to the occasion: *letus Eois Eurus equis, the east-wind exulting in his oriental steeds*.

shall

<sup>f</sup> See Michaelis on Bp. Lowth's *Prælections*, p. 39. 8vo.

<sup>g</sup> *Hamasa*, p. 548. n.

<sup>h</sup> Compare Psal. xcvi. 8. Isaiah lv. 12.

CHAP.  
XXVIII.

1. The vein of silver, and the golden mine,  
And how the metal from its ore to fine,

2. T' educe

*[shall hiss him out of his place]* This conclusion of the description clearly shews, that the whole turneth upon the vengeance which sometimes overtakes such high delinquents in *the present world*.

## C H A P. XXVIII.

The noble subject of this chapter is *wisdom*; that is (if I do not mistake) knowledge of the entire plan of providence, so as to be able to account for all its dispensations. The transition to this subject is abrupt, after the manner of the Arabian writers<sup>i</sup>. But a small degree of attention will discover the connection. He had allowed in the former chapter, that God makes examples of some great wicked men in the present life: He had maintained in chap. xxi. that multitudes of others, equally culpable, escape with impunity and flourish to the last. He had also asserted chap. ix. 22. that general calamities involve the best and the worst characters in one common destruction. These are perplexing appearances. Hence his thoughts are naturally led up to those impenetrable counsels which direct all this seeming confusion. The powers of the human mind and persevering application of them have made surprising discoveries, and performed wonders in *natural things*; for instance, in penetrating the bowels of the earth, and surmounting prodigious obstacles to come at the wealth concealed in those regions of darkness<sup>k</sup>. But neither can all these riches purchase, nor the utmost force of human genius and industry attain the knowledge of the whole plan of the divine administration of our world<sup>l</sup>. A future state will afford some imperfect revelation of it<sup>m</sup>. But only he can comprehend the whole, to whom are known all his works from the beginning<sup>n</sup>.

The inference is, that, instead of prying into mysteries which we cannot understand, the duty of man is to adore his Maker and practise universal virtue  
in

<sup>i</sup> See Pocock, in *Carm. Tegra*. p. 50.

<sup>x</sup> Ver. 1—11.

<sup>l</sup> Ver. 12—21.

<sup>m</sup> Ver. 22.

<sup>n</sup> Ver. 23—27.



2. T'educe hard iron from the rocky mafs,  
And turn the ftone by fuſion into brafs,

3. To

in obedience to his commandments. This is the Wiſdom proper to man: for this is the only means of his happineſs °.

Ver. 1—11. *Surely there is a vein for the ſilver, &c.*] This firſt verſe ſpeaks of *mines*: The eleventh verſe, which concludes the paragraph, mentioneth man's bringing the riches of them into day-light: The intermediate verſes, therefore, muſt in all reaſon be ſuppoſed to relate to the ſame ſubject. The Poet is here diſplaying the wonderful force of human genius and induſtry. With great judgement has he choſen this ſpecimen of both, as it furniſhed him with a profuſion of glittering ideas wherewith to illuſtrate the value of *wiſdom*.

Ver. 1. *a place for gold*] ſo the Arabians called the mine. *Gold*, ſays one of their poets, *is thrown away like earth in its places* °.

It has no value in the mine.

where *they fine* <sup>a</sup> it] rather, which (both the ſilver and the gold) *they fine*. Neither ſilver nor gold are fined in the mine itſelf. The fining of theſe metals is mentioned as another inſtance of man's ability, diſtinct from his ſearching them out in the mine. Arabia Felix had anciently its mines of gold. Pſal. lxxii. 15. *to him ſhall be given of the gold of Sheba*; in the Septuagint and Arabic verſions, *the gold of Arabia*. Sheba was the ancient name of Arabia Felix. Job, who dwelt in Arabia Petræa, could be no ſtranger to the riches of that neighbouring country.

Ver. 2. *braſs*] He means, I imagine, the natural or red braſs, which is copper. It was obtained, by fuſion, out of two kinds of ſtone called *cadmia* and

° Ver. 28.

<sup>p</sup> Pocock. in *Carm. Tograi*. p. 160.

<sup>a</sup> זקן LXX. διηθείται *percolatur*. The Greek word ſignifies *to ſtrain through a wicker ſieve*. But Olympiodorus has *χωρεῖται conflatur, is fuſed*. The hebrew word denotes ſeparation, of the ſtony earth which adheres to the metal, by the action of fire; in Pſal. xii. 6, *as ſilver tried in a furnace of earth, purified* (קקמ *refined*) *ſeven times*.

3. To man are known. Man, with gigantic pains,  
Explores the depths where ancient darknefs reigns,  
Limits her kingdom, and with light invades  
The marble caverns of the central shades.
4. They scoop the rock, and pendulous descend;  
Loft from the fun their mazy way they bend,

4. Through

and *chalcites*'. The modern brafs, which the French name yellow copper, is factitious; being made of copper fused with the calamine stone'. But where are we to look for these iron and copper mines within the compass of Job's geographical knowledge? Pliny says, that mines of iron ore are to be found almost every where': and as to brafs or copper, he says, it was first discovered in the island of Cyprus. The traffic both of the Egyptians and Phœnicians to that island might be the means of Job's acquaintance with its productions.

Ver. 3. *He setteth an end to darknefs, &c.*] *The stones of darknefs* and *the shadow of death* must surely mean the metallic ore in the deep and dark parts of the earth. The agent, then, who searcheth them out must be man. He also it is, whose power and presumption *setteth an end to darknefs*, that is, contracts its bounds by carrying light into the subterraneous caverns when he works the mines.

*He searcheth out all perfection, &c.*] Or as Cocceius more clearly translates it, *He searcheth to every extremity*<sup>u</sup> *the stones of darknefs, &c.* He follows the vein of metallic ore as far as it goes.

Ver. 4. *The flood, &c.*] This is excessively obscure. By the assistance of Cocceius

<sup>r</sup> Plin. *Hist. Nat.* xxxiv. 10. *Namque ipse lapis, ex quo fit æs, cadmia vocatur: And in cap. 2. of that book, Fit et ex alio lapide, quem chalciten vocant in cypro, ubi prima fuit æris inventio.*

<sup>s</sup> See Chambers' *Dictionary*.

<sup>t</sup> Plin. xxxiv. 14.

<sup>u</sup> תכלית *the end, or extremity.* Both the Chaldee and Syriac render it מופא *the extremity.* It is used in the same sense Nehem. iii. 21. *even to the end* (תכלית) *of the house of Eliafhib.*

5. Through burning naphtha in the bowell'd earth,  
Whose bosom gives the nodding harvest birth :

6. Where

Cocceius and Schultens, we gain a more intelligible translation, agreeing happily with the context :

*He breaketh up<sup>m</sup> the valley<sup>x</sup> near the bottom of the mountain<sup>y</sup> :*

*They are forgotten of the foot :*

*They sink down<sup>z</sup> ; they wander from men.*

The first word, *he breaketh up*, denotes opening the ground for a passage into the mine.

The place is marked in the next words, *the valley near the bottom of the mountain*.

The manner of going down into the mine is intimated by that poetical expression, *they are forgotten of the foot*. They do not descend by their feet, but are let down by ropes or baskets.

The depth of the descent and their gradual disappearance are described in the third sentence, *they sink down*.

And by the last sentence, *they wander from men*, may be meant their winding progress in the subterraneous passages according to the course of the metallic vein.

Ver. 5. *As for the earth, &c.*] Here, I imagine, he represents the dangers to which miners are exposed, and which avarice is bold enough to venture through.

<sup>m</sup> פָּרַץ *to make a breach, to break up, or through*. It signifies *to make a breach* in the wall of a vineyard, Psal. lxxx. 13.

<sup>x</sup> נָחַל *the valley*. This is one known acceptance of the word.

<sup>y</sup> קַעֲסֵנָה *near the bottom of the mountain, de cum pede montis*. Schultens. I find in Golius and Castell. that גֵּר in Arabic signifies *the foot of a mountain*.

<sup>z</sup> דָּלוּ *they sink down, subsidunt*. Cocceius. According to Castell. דָּל in Arabic signifies *to humble or depress another* ; and in the fifth conjugation *to let one's self down, to be submissive*. In the hebrew bible this verb occurs but seven times, and signifies, among other senses, *to be reduced to a low condition*, Psal. cxvi. 6. cxlii. 7. The noun דָּל denotes persons of a low rank, *the vulgar*, Judges vi. 15. I Sam. ii. 8. Hence we may conjecture with probability that the primary idea was *local descent*.

6. Where spangled sapphires in her flints are bred,  
And golden glebes extend their shining bed:

7. A path, which fowl of rapine never try'd,  
Not by the vulture's piercing eye descry'd;

8. Which

through. The surface of the earth produceth corn and other fruits for the sustenance of man and beast: But *underneath it is turned*<sup>a</sup> to be *as it were fire*. Its caverns abound with inflammable minerals, for instance sulphur. The sulphureous air in mines has been known sometimes to take fire from the candles of the workmen, and to destroy the miners. Or perhaps he referreth to *the slime-pits in the vale of Siddim*<sup>b</sup>, near the place which was afterwards turned into a lake and called the *dead sea*. Those slime-pits were holes out of which issued a liquid bitumen or naphtha, an oily substance. Hanway, in his *Travels into Persia*, describes some fountains of Naphtha which were actually burning near Baku on the western coast of the Caspian sea. Chaldea abounded with them. The walls of Babylon were cemented with this bitumen or slime.

Ver. 6. *The stones of it are the place, &c.*] Here is the temptation to risk the aforementioned dangers: The rocky earth in those subterraneous caverns is the country and birth-place of *sapphires*, and other precious stones. There also men find *glebes of gold*, or golden ore.

Ver. 7, 8. *There is a path, &c.*] These two verses are a poetical illustration of man's intrepidity in penetrating these dangerous regions of darkness. The fiercest and most daring creatures of prey would not venture into them: *A path which*<sup>c</sup> *the fowls of prey know not*, &c. He means the path which leads to *the place of sapphires and golden ore*; the way into the mines.

no

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<sup>a</sup> נהפך *it is turned or changed*. Chap. xx. 14. *his meat in his bowels is turned, it is the gall of asps within him*. The translation may be, *But the lower parts thereof* (תחתיה) *are turned to be* (נהפך) *as it were fire*. The anomaly of a verb singular constructed with a nominative plural is common in Arabic.

<sup>b</sup> Genesis xiv. 10. See also the *Notes of Michaelis on the Prelections*, p. 108. 8vo.

<sup>c</sup> אשר לא ידעו here is an ellipsis. The complete construction is אשר לא ידעו נתב



8. Which beasts of fiercest countenance would fear,  
Nor dares to stalk the bold black lion here.

9. Man this explores: his hardy hand o'erthrows  
The marble roots whereon the mountain grows:

10. He

*no fowl*] *no fowl of prey*<sup>c</sup>. The expression comprehends all the kinds of ravenous birds. In the next sentence *the vulture* is specified as being one of the most rapacious and most daring.

Ver. 8. *The lion's whelps*] *The wild beasts*<sup>d</sup>, as Mr. Heath rightly turns it. In the following clause *the black lion* is particularly mentioned, as one of the fiercest and most intrepid: *nor the black lion*<sup>e</sup> *walked upon it*.

Ver. 9—11. *He putteth forth, &c.*] These verses, I apprehend, describe the prodigious labour of working a mine: for the effects of the operations here specified is, man's *bringing forth to light the thing that is hid*; that is, the hidden treasure of the earth.

Ver. 9. *He overturneth the mountains, &c.*] The operation, described here, seems to be the breaking in pieces and dislodging, in order to come at the ore, the hardest flint or marble; which are the roots, that is, the foundation of the mountain. Or perhaps the poet means a still greater work; such as Pliny, quoted by Schultens, strongly paints: "Yet the labour of hewing the rock is comparatively easy. For there is an earth compounded of a kind of clay and grit, that is almost impenetrable. This the miners assail with iron wedges and mallets. Nothing is imagined to be harder, except the insatiable hunger after gold, which of all things is the hardest to subdue. Having finished this labour they cut the  
props

<sup>c</sup> עֵיט *avis rapax a fowl of prey*; or ravenous bird, as it signifies Gen. xv. 11. and as our bible translates it Isaiah xlv. 11. Indeed it comprehends all rapacious animals, quadrupede and volatile, being derived from a root in Arabic which signifies to *fly upon the prey*. See *Hieroz. p. i. 838. and p. ii. 165.*

<sup>d</sup> בְּנֵי שֹׁהַן *the children of pride*, as our Translators turn it, chap. xli. 34. where it plainly signifies, wild and fierce creatures. שֹׁהַן in Arabic denotes in general *elevation*, and, when applied to the mind, *pride, fierceness*. *Hieroz. p. i. 719.*

<sup>e</sup> שֹׁהַן See the note on chap. iv. 10.

10. He cleaves deep channels in the rocky ground,  
 Collects the streams of all the springs around,  
 And bids the torrent with impetuous roar  
 Rend off the crust, and bare the precious ore :
11. Then with new law th' unruly flood restrains,  
 To the last drop its raging waters drains ;  
 Breaks the strong seal of nature, and to light  
 Triumphant brings the fulgent spoils of night.

12. But

props of their arch-work, the prelude and signal of the fall of the mountain. The sentinel on the top of the mountain perceiving the ground under his feet to sink, immediately gives notice of it to the workmen below by his voice and repeated thumps. Away he flies. The mountain splits, and falls with a continued thundering sound and an incredible blast of wind. The victorious miners gaze upon the overthrow of nature :”

Ver. 10. *He cutteth out rivers, &c.*] The next operation is to clear away the stones and rubbish, that *his eye may see every precious thing*; that is, lay bare the precious gems and the gold. The means by which this is accomplished, is turning a large body of water upon the ruins. But so wonderful is man’s invention and so indefatigable his avarice, that he cuts a passage even through rocks to collect and convey a strong stream down to the mine for that purpose. “ To wash the ruins, says Pliny <sup>b</sup>, they bring rivers from the tops of mountains a hundred miles off. They carry aqueducts over the valleys, and sometimes hew a way for those pipes through the rocks : They gather the waters into large reservoirs, make sluice gates to those reservoirs; then let out such a torrent as bears down the largest stones with the violence of its course.”

Ver. 11. *He bindeth the floods, &c.*] There remaineth still a third operation to exercise the art of man. The subterraneous waters sometimes burst into the mine in great abundance. These he must thoroughly drain off by machines, before *he can bring forth into light the hidden treasures*.

<sup>a</sup> *Hist. Nat.* xxxiii. 4.

<sup>b</sup> *Hist. Nat.* xxxiii. 4.

12. But where is Wisdom found? what happy coast  
The glory of this lovely birth can boast?
13. No mortal her unbounded value knows,  
Her value in no mortal climate grows:
14. The great abyss through her dark regions cries,  
“Not in my rich domains the purchase lies;”
15. Ocean, “nor yet in mine.” Not golden sand,  
Nor silver ingots the exchange command:

16. Not

Ver. 12—14. *But where shall wisdom be found, &c.*] Having largely set forth the invention and powers of man in *natural things*, he now displays, with rhetorical amplification, man's utter inability to dive into the counsels of providence. That is what he meaneth here by *wisdom* and *understanding*: for he says, it is not attainable by man<sup>i</sup>, and that it is to be found in God alone<sup>k</sup>. In this sense also Eliphaz had used the word *wisdom*: *Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?*

Ver. 13. *Man knoweth not the price thereof*] that is, He hath no ability or means to obtain *this wisdom*.

*neither is it found in the land of the living*] This assertion clearly proves, that by *this wisdom* Job did not mean *religion*; as some interpreters have understood him.

Ver. 14. *The depth saith—the sea saith, &c.*] *The depth* being here distinguished from the *sea*, by the former surely is meant *the great abyss*, the subterraneous waters: by the latter, *the ocean*. The intention of this grand prosopopeia seems to be, that were man master of the most abstruse secrets of nature, and possessor of its most hidden wealth, he would be never the nearer to understanding the reasons of the divine dispensations.

Ver. 15—19. *It cannot be gotten for gold, &c.*] It appears probable to me, that

<sup>i</sup> Ver. 13.

<sup>k</sup> Ver. 23—26. Compare Prov. viii. 22, &c.

16. Not Ophir's wealth, nor the clear sapphire's sky,  
 Nor diamond's lightning with her beam may vie:  
 17. Or chrystal vase, with golden circles bound,  
 Or gold that heaves with sculptur'd life around.

18. Beryls

that by a noble figure *the abyfs* and *the ocean* are represented still speaking; and declaring that all the riches in the depths of the earth and in the bottom of the sea are insufficient to purchase this *wisdom*.

Ver. 15. *It cannot be gotten for gold, &c.*] The profusion of brilliant and costly things here spread before us highly entertains the imagination. At the same time it sets off, with glorious eloquence, the inestimable worth of the sublime knowledge here intended; and the utter unattainableness of it by man.

Ver. 16. *the gold of Ophir*] See the note on chap. xxii. 24.

*the precious onyx*] It was observed on ver. 1. that Arabia Felix, now called Yaman, had formerly its golden mines. It still boasteth its gems. We are assured by an eye-witness<sup>1</sup>, that precious stones for rings and bracelets are brought thence in great quantities, to the annual fair held at Mecca during the last ten or twelve days of the stay of the pilgrims there.

It is doubtful what gem is meant by that which we translate *the onyx*<sup>m</sup>: The epithet *precious*, as Schultens remarks, gives a distinction to it; which the *onyx*, a sort of agate<sup>n</sup>, does not merit. The Chaldee interpreter renders it *berylis*. The beryl of the ancients was a transparent gem of a sea-green colour<sup>o</sup>.

*the sapphire*] The *sapphire* is of a beautiful sky-blue. Some will have the hebrew word to signify the *ruby*; others the *carbuncle*, which is a stone of the ruby kind, very rare, and of a rich glowing blood-colour<sup>p</sup>.

Ver. 17. *The gold and the crystal*] that is, a *crystal vase* ornamented with gold.  
 Schultens.

<sup>1</sup> Pitts in his *Account of the Mahometans*, p. 142.

<sup>m</sup> שֹׁהַם

<sup>n</sup> Chambers' *Dictionary*.

<sup>o</sup> Ibid.

<sup>p</sup> Ibid.



18. Beryls and orient pearls no more be nam'd,

19. The blush of rubies, or the topaz fam'd

Arabia's verdant pride: nor crowns be laid

In loaded scale, with wisdom to be weigh'd.

20. Where

*Schultens.* But Dr. Shaw <sup>a</sup> thinks the *diamond* best answers the meaning of our author's term <sup>c</sup>. It may however be questioned, whether that gem was the produce of any country that Job was acquainted with.

*jewels of fine gold*] These must surely be some ornaments or vessels of gold that were of high value for the workmanship as well as for the materials.

<sup>d</sup> Ver. 18. *coral—pearls*] The bottom of the red sea is in some parts covered with groves of *coral*<sup>e</sup>. But this is no gem. It is a marine plant. *Pearls* indeed are valued in the east beyond all other jewels<sup>f</sup>. It must however be owned that the signification of the hebrew words, translated *coral* and *pearls*, is altogether uncertain.

*rubies*] Either these or some other precious stone of a red colour must be intended. For the prophet compares the florid complexion of the Jewish Nazarites to this gem<sup>g</sup>.

Ver. 19. *The Topaz of Ethiopia*] The *topaz of Cush*. *Cush*, according to Bochart<sup>h</sup>, was that part of Arabia which bordered on the Red Sea, and was inhabited by the Saracen Arabs. *Topaz* was an adjacent island in the same sea, and gave name to the precious stone which grew there. Pliny says, it is of a singular green colour, and, when first found, was preferred to all other gems<sup>i</sup>. Chambers<sup>j</sup> tells us, the *topaz* is the third in order after the diamond; and that it is transparent, and its colour a beautiful yellow, or gold colour. But we may

<sup>a</sup> *Travels*, p. 54. 4to.

<sup>c</sup> זְכוּרִית *lustre, purity*.

<sup>d</sup> Dr. Shaw's *Travels*.

<sup>e</sup> *Arabian Proverbs*, cent. i. 15. n.

<sup>f</sup> *Lament.* iv. 7.

<sup>g</sup> *Geograph. Sacra*.

<sup>h</sup> *Nat. Hist.* xxxvii. 8.

<sup>i</sup> *Dictionary*.

20. Where, then, is wisdom found? what happy coast  
The glory of this lovely birth can boast?
21. Hid from all living, far beyond the height  
Of strongest pinion in its loftiest flight.
22. Death and Destruction call, "learn somewhat here,  
"The voice of wisdom vibrates in our ear:"

23. Herself

may reconcile this seeming contradiction between the ancient and modern writer by observing, that there were two kinds of topaz: In the one <sup>z</sup>, the prevailing colour was green; in the other <sup>a</sup>, gold.

Ver. 21. *It is hid from all living*] See ver. 13.

*and kept close from the fowls of the air*] The residence of *wisdom* is beyond the flight of the swiftest and strongest birds. This is saying in a poetical, and perhaps a proverbial, manner, that this sublime wisdom is not to be found within the limits of our world. If any thing more is intended, it may be, as Crinford understands it, that the most exalted geniuses, the Astronomers for instance, are not able to reach this wisdom.

Ver. 22. *Destruction and death say, we, &c.*] Let it be remembered that he had before said, this wisdom *is not found in the land of the living*; and again, *it is hid from the eyes of all living*. Let it also be observed, that the phrase, *we have heard the fame thereof with our ears*, imports *imperfect* knowledge; like the evidence of report compared with the evidence of sight <sup>b</sup>. Hence the natural meaning of this verse seems to be, that the dead know more of this wisdom than the living: yet even their knowledge of it is imperfect. A future state, by its exact retributions, will clear some of the present difficulties in the ways of Providence <sup>c</sup>. But comprehension of the whole plan is the prerogative

<sup>z</sup> Called *prasioides*.

<sup>a</sup> *Chrysopteros*. Pliny, *ubi supra*.

<sup>b</sup> See chap. xlii. 5.

<sup>c</sup> Wait the great teacher death, and God adore.

23. Herself accessible to God alone,  
 To him her birth-place and her ways are known:  
 24. Earth's utmost bounds lay spread before his view,  
 He with a glance look'd all creation through:  
 25. The wild winds balanc'd, weigh'd the swelling seas,  
 26. And gave the vapour and the cloud decrees;  
 When rains should fall, when ruddy lightning fly,  
 And the big thunder roar along the sky:  
 27. He saw the whole, he number'd every part,  
 The finish'd system of Almighty art,

Approv'd,

rogative of him alone who formed it, as the following verses remark. If, with the judicious Schultens, we suppose *Death* and *Destruction* to utter them, it will greatly add to the solemnity of the instruction.

Ver. 23—24. *God understandeth, &c.*] God alone sees at one view the whole extent of the universe. He created it one perfect whole, and formed and placed every part in exact fitness to the design of the whole. He alone therefore is capable of knowing the use of every portion and appearance of nature, and the reason of every measure in his *moral* administration.

Ver. 25, 26. *To make the weight for the winds, &c.*] These are selected as specimens of the admirable wisdom with which all the members of the universe were framed. The winds, the mass of waters, the rain, the lightning and thunder, are endowed with their several qualities, and directed by distinct laws in most accurate fitness to the designs of providence in our world, and in regard to the whole creation.

Ver. 27. *Then did he see it, &c.*] (1) *Then did he see it*, viz. wisdom. When he created the world, the entire plan lay in clear view before him. (2) *He declared it*; or rather, *he calculated it*. He took an exact survey of all the parts of the plan; or of the various systems which presented themselves to his mind. (3) He prepared it; or, *he established it*. He fixed his plan, by choosing that system which was upon the whole the wisest and best.

Approv'd, and stablish'd his imperial plan :

28. Then spoke this lesson to his creature man ;

“ Thy mighty Maker fear, from evil flee,

“ This, Adam, is the wisdom left to thee.”

CHAP.  
XXIX.

1, 2, O happy months, and happy days, long fled !

When God, the guardian of my honour'd head,

3. Shin'd

Of systems possible, if 'tis confess

That Wisdom infinite must form the best.

(4) *Tea, and searched it out; rather, for he had thoroughly searched it out.* He determined upon the present system from unerring knowledge that it was the best.

Ver. 28. *unto man he said, &c.*] Either to Adam by a vocal revelation ; or to him and all his posterity by the clear dictate of right reason.

*that is wisdom*] Wisdom is the knowledge and choice of the best ends and most fitting means. The best end that man can chuse is his own everlasting happiness : the only means of obtaining it is the practice of his duty. This therefore is the wisdom proper for man.

C H A P. XXIX.

The connection with the foregoing chapter is easy. His own case was an instance of those incomprehensible ways of providence of which he had been discoursing. He now gives an intire view of it<sup>d</sup>, as a kind of *Epinicium*, or song of victory, as Schultens speaks. His aim is to shew, that all his pleadings and complaints were justly founded. In the present chapter he sets forth his former felicity in the singular favour of God to his person, family, and fortunes ; and in the veneration paid to him by his tribe for the wisdom of his counsels and

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<sup>d</sup> Chap. xxix. xxx. xxxi.



3. Shin'd on his favourite with distinguish'd rays,  
Dispell'd all darknefs, and illum'd my ways:

4. In autumn of my glory, when the Pow'r  
Trusted his counfels to my hallow'd bow'r:

5. While

and the justice of his administration. To which he adds the pleasing hope he had entertained of the permanence of all that happiness, in reward of his virtue.

Ver. 3. *When his candle, &c.*] The extraordinary favour of God, and its effects, namely, constant cheerfulness, prosperity of condition, and lustre of character, seem to be all comprehended in these beautiful metaphors. The former, *his candle*, or rather *his lamp*, is probably an allusion to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs<sup>c</sup>. The latter, *by his light I walked through darknefs*, refers, it is likely, to the fires, or other lights, which were carried before the caravans in their night travels through the deserts<sup>d</sup>.

*darknefs*] times of general calamity; war, famine, pestilence. The divine protection and guidance were his constant security and delightful confidence in such seasons of danger.

Ver. 4. *in the days of my youth*] *In my autumnal days*<sup>e</sup>; that is, as Mr. Heath freely turns it, *in the days of my prosperity*. Autumn is a pleasant season in those hot climates: the heats are then abated, the rains fall, and the grapes and other fruits are in perfection.

*When the secret of God*<sup>h</sup>, &c.] Among men, communication of one's secrets  
is

<sup>c</sup> See the note on chap. xviii. 6.

<sup>d</sup> See Pitts' *Account of the Mahometans*, p. 150.

<sup>e</sup> כִּימֵי הָאֵתָנָה *in the days of my autumn*. In the Arabic version of the Psalms (lxxiii. 18) חֲרִיף stands opposed to *summer*, and denotes *the winter half year*. It also signifies, in that language, *the autumnal season*. (See Schultens, and Castell. *Lex.*) The author of *an Essay towards a new Translation of the Bible* remarks, that this word should be rendered *the autumn* in Gen. viii. 22. it being the time of plowing, Prov. xx. 4. p. 187.

<sup>h</sup> *Quum meo tabernaculo familiaris esset Deus.* Castalis.

5. While yet each morn his visits he renew'd,  
While yet, around me, I my children view'd;  
6. While plenty stream'd in rivers through my foil,  
With milk my vallies, and my rocks with oil.

7. O

is a mark of the highest confidence and most intimate friendship. Accordingly the Psalmist expresseth the friendship of God to all good men by saying, *The secret of the Lord is with them that fear him, and he will shew them his covenant*<sup>i</sup>. The meaning is, I suppose, he will lead them into a clear knowledge of his will and of his gracious designs in favour of piety and virtue. A prophet enjoyed this divine intercourse in a superior degree: *shall I hide from Abraham that thing which I do*<sup>k</sup>? I incline to think, that Job was thus distinguished, and had the honour of being a divinely commissioned minister of religion to his tribe. Compare chap. vi. 10.

*upon my tabernacle*] in, or within<sup>l</sup>, my tabernacle.

Ver. 5. *When my children*<sup>m</sup>, &c.] He fetched a deep sigh, I doubt not, on mentioning this happy circumstance of his once happy condition. The sentiment is exquisitely tender. He could not bear to dwell upon it.

*were about me*] he probably refers to their sitting at table with him in a circle, after the eastern mode taken notice of by Shaw and Le Bruyn<sup>n</sup>.

Ver. 6. *When I washed my steps*, &c.] Olive groves and abundance of cattle made the principal wealth of the Arabs. The best olives grow upon the rocky mountains.

<sup>i</sup> Psal. xxv. 14.

<sup>k</sup> Gen. xviii. 17. Compare John xv. 15. James ii. 23.

<sup>l</sup> על in, or within. The preposition על is equivalent to ב in, Exod. xxix. 3. Exod. xxxiii. 21. *upon a rock*, rather *within the rock*. See ver. 22. Nold. p. 698.

<sup>m</sup> נערי my young people, i. e. my children: so it signifies in chap. i. 19. *It (the house) fell upon the young men*; rather *the young people*, his sons and his daughters, ver. 18. Castalis there renders it *juvenes*. It is strange that he renders it here *famuli mei*, my domestics.

<sup>n</sup> See *Observations on divers Passages of Scripture*, &c. p. 189.

7. O high enjoyment ! on the solemn day,  
 When, with a princely train, I took my way  
 To the full forum, through the hailing street,  
 And in the senate fill'd a sovereign seat.

8. The

mountains °. Hence these bold figures, whereby the Arabs expressed a condition of uncommon felicity. A Roman Poet would have conveyed the same thought in the language of Persius ;

——quicquid calcaverit hic, rosa fiat <sup>p</sup>.

*Let roses spring beneath his feet.* It is a proverbial expression, says the commentator, for the highest felicity. I am indebted to Schultens for great part of this note.

Ver. 7—17. *When I went, &c.*] Having described his domestic happiness, he proceeds to represent the honours paid him in public life. This representation is judiciously intermingled with an account of his impartial and intrepid administration of justice ; which is a noble answer to the particular accusation laid against him by Eliphaz, chap. xxii. 6—9.

Ver. 7. *to the gate*] the court of justice. But the Septuagint turns it, *in the morning* <sup>q</sup>. Among the ancients the public assemblies for administering justice and transacting other public business were held early in the morning. Thus in the *Odyssæ*, Telemachus goes to council at that time of the day.

*through the city* <sup>r</sup>] Mr. Heath turns it, *nigh the place of public resort*, the forum, or market-place.

*in the street*] It should seem that these public assemblies were held in the open air, and in the widest and most frequented part of the city. compare Prov. viii. 3. Ruth iv. 1, &c.

° Deut. xxxii. 13, 14.

<sup>p</sup> Sat. ii. 38.

<sup>q</sup> שַׁעַר *the gate* ; LXX. ὀρθρινος *early in the morning*. It was שַׁחַר in their copy.

<sup>r</sup> קַרְת *the place of public resort* : for קָרָא is *to call together* ; and קָרָה signifies *occurrere* *to meet*.

8. The youths, abash'd, retir'd; and, bent with age,  
In dumb respect up rose the hoary sage:
- 9, 10. The ranks of pow'r flood all attention round,  
And every tongue in every mouth was bound,  
Princes and peers; all waiting to receive  
The sentence wisdom in my voice should give:
11. Rapture in every ear the sentence rais'd,  
And every eye with look applauding gaz'd:
12. The fatherless and friendless and distressed
13. Call'd me their saviour, while my name they bless'd:  
Their blessings crown'd me; for I heal'd their wrongs,  
And tun'd the widow's heart to grateful songs.
14. My robe was justice, justice my tiar;  
This was my majesty, renown'd afar:
15. The feeble found in me a pow'rful stay,
16. The poor a father, and the blind man day:  
The stranger's friend, I weigh'd his slighted cause;
17. Broke rapine's teeth, and snatch'd him from its jaws.
18. Thence

Ver. 14. *my judgement was as a robe, &c.*] His decisions in the court of justice procured him all the honour given to a king, without the dress and title. This beautiful manner of speaking is still preserved among the Arabs: One of their proverbs is, *Knowledge is a diadem to a young person, and a chain of gold about his neck* \*.

Ver. 15. *I was eyes to the blind, &c.*] When the cause of an ignorant and friendless person came before him, he assisted him, by his counsel and protection, to make his defence.

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\* Erpenii *Prov. Arab.* cent. ii. 22.



18. Thence I too fondly argu'd; here shall rest  
 My dying head, in this my lofty nest:  
 But countless as the sands my days shall run,  
 Without a cloud to their last setting sun.
19. The noble palm, whose laden boughs on high  
 Suck the sweet moisture of the midnight sky,  
 Whose op'ning roots imbibe the crystal rill,  
 Fearless of droughts, shall be my emblem still:

20. Still

Ver. 18—25. *Then I said, &c.*] At the eighteenth verse begins a third division of this chapter, and reaches to the end. Here he expresseth his hope of the continuation of his prosperity throughout a long life. I think, the whole paragraph is to be understood in the future time, not in the past. It contains the subject matter of his hope<sup>1</sup>.

Ver. 18. *I shall die in my nest*] Schultens remarks that the image is taken from the eagle who buildeth her nest on the summit of a rock. Security is the point of resemblance intended<sup>2</sup>. Longevity is expressed in the following clause, *I shall multiply, &c.*

Ver. 19. *My root was spread, &c.*] *my root shall be spread, &c. the dew shall lay*<sup>3</sup>, &c. A tree planted by the rivers of waters, and bringing forth its fruit in its season, is a beautiful emblem of prosperity. See Psalm i. 3. The dews, which fall in the night very plentifully, contribute greatly to the nourishment of vegetables in those hot climates; where they have scarce any rain all summer long<sup>4</sup>.

<sup>1</sup> As Schultens observeth.

<sup>2</sup> See Numb. xxiv. 21. Obad. ver. 4. Job xxxix. 27, 28. Horace useth this metaphor, *Quicunque celsæ nidum Acherontæ, sc. tenent.* Od. iii. 4.

<sup>3</sup> יָלַי shall lay all night.

<sup>4</sup> Shaw's *Travels*, p. 439, &c. 4to.

20. Still fresh in lustre shall my glory grow,  
 And new in vigour be my conqu'ring bow.  
 21. My eloquence shall flow, by all desir'd,  
 Be heard with sacred silence, and admir'd:  
 22. Be heard without reply, and joy infuse  
 Like heav'n descending in nutritious dew:  
 23. Crowds shall be eager to devour the strain,  
 As the chapt foil to drink autumnal rain.

24. My

Ver. 20. *My glory was fresh, &c.] My glory shall be fresh<sup>x</sup>, &c. and my bow shall be renewed, &c.* He promised himself a perpetuity of power, sufficient to subdue all who resisted his authority or invaded his possessions. A flourishing ever-green was the image in the foregoing verse, and is carried on in the first member of this verse; *my glory shall be fresh in me.* The warlike image in the second sentence, *my bow, &c.* is equally happy: It denotes increasing power and conquest. The eastern writers are fond of this image, as Schultens has shewn.

Ver. 21. *gave ear—waited—kept silence, &c.] will give ear—will wait—will keep silence, &c.<sup>y</sup>*

He refers to the attention with which he was wont always to be heard, when he spoke in the public assembly ver. 9, 10. He flattered himself that this veneration of his wisdom and eloquence would continue; and therewith his public influence and utility.

Ver. 22. *After my words they spake not, &c.] They will not speak again<sup>z</sup>—my speech shall drop<sup>a</sup> upon them.*

Ver. 23. *as for the rain—the latter rain] They will wait, &c. and will open, &c.*

<sup>x</sup> חדש shall be fresh. This verb is here in the preter tense: but as it lies between two futures, ילין shall lay, and תחליף shall be renewed, it is to be construed, according to a known rule of the hebrew grammar, in the future tense.

<sup>y</sup> וידמו, ויחלו, שמעו

<sup>z</sup> ישנו

<sup>a</sup> תטף

24. My smile shall transport raise, but check with awe  
Left the bright sunshine should in clouds withdraw.

25. Their guide in council, and in war their chief,  
In wants their father, and their hope in grief,

I'll

&c. In the foregoing verse, the soft insinuating force of his political and religious instruction was compared to the dropping dew<sup>b</sup>. Here the copiousness of his eloquence is likened to the abundant rains which fall in autumn in those countries<sup>c</sup>; and the high acceptableness of it, to the avidity with which the earth, burnt up by the summer's drought, devours those rains. The alteration which they produce in the withered fields is so astonishingly great, that Dr. Russel scruples not to call it *a resurrection of vegetable nature*.

The same ingenious Author informs us, that the first rains fall about the middle of September; the second, or latter, about twenty or thirty days after. The first are inconsiderable, the latter fall in great abundance.

*They opened their mouth wide]* This is a picturesque description of eager attention.

Ver. 24. *If I laughed, &c.*] *If I shall laugh, &c.*<sup>d</sup>. His authority and character were so much revered, and his favour, which he calls *the light of his countenance*, was so highly valued, that even familiarity did not lessen their veneration. His very smiles were received with awe.

*The light of my countenance they did not, &c.] The light of my countenance they will not cause to fall<sup>e</sup>. In the hebrew idiom, to lift up the light of the countenance signifies to shew favour<sup>f</sup>. The opposite phrase therefore, the falling of the light, &c. denotes displeasure; and to cause it to fall must mean, to provoke displeasure by unbecoming behaviour.*

Ver. 25. *I chose out their way, &c.] I shall choose—I shall dwell, &c.* He had flattered

<sup>b</sup> See Deut. xxxii. 2.

<sup>c</sup> Dr. Russell's Natural History of Aleppo, p. 14, 148, 154, 158, 159, 161.

יפלוץ <sup>c</sup> אשחק <sup>d</sup>

<sup>1</sup> Compare Prov. xvi. 15.

I'll rule my tribe ; and issue my commands,  
Great as a king amidst his martial bands.

CHAP.  
XXX.

Ver. 1. Now I'm become the game of boys : too base  
I held their fathers with my dogs to place,

In

flattered himself that he should continue to be, what he once was ; the director of their public councils, the commander in chief of their military expeditions, and a support to them in all distressing emergencies.

The phrase of *choosing out their way* denotes supremacy both in the state and in the affairs of religion. Exod. xviii. 20.

The next sentence represents him encamped with his subjects, on some military expedition ; with the authority of a royal general : *I shall pitch<sup>a</sup> my tent as a king in the army.*

The last clause, *as one that comforteth the mourners*, may mean, animating his troops when they were dispirited : or, in a larger and more noble sense, his being the father of his people ; ever touched with their distresses, and ready to exert his utmost ability for their relief.

C H A P. XXX.

This chapter is the contrast of the foregoing. It is a moving representation of the miserable disappointment of his *hope<sup>b</sup>*, the insults he received, the deplorable condition of his body, and the despairing state of his mind. The whole is in a strain highly querulous ; and the passions expressed in it are grief and indignation.

Ver. 1—14. *But now, &c.*] This section is, I apprehend, a strong and spirited description of those villanous Arabs, who, when Job was in his prosperity, had

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<sup>a</sup> אֶשְׁכֵּן, literally *I shall pitch my tent* ; as Mr. Heath renders it.

<sup>b</sup> Chap. xxix. 18—25.



- In midnight sentry o'er my sleeping fold,  
 2. A slothful crew, in profligacy old.  
 3. The howling desert was of late their haunt,  
 Where, stung with hunger, and with famine gaunt,  
 4. They brows'd the bitter weeds, and hard bested  
 On broom and berries of the forest fed :

5. Outlaws

had felt the severity of his justice ; and fled into the lurking places of the desert. Upon the loss of his authority, these miscreants came out of their dens, to revenge themselves upon him by the most scurrilous abuse.

In drawing their character, he insisteth much on the misery of their habitation and way of living, as circumstances very expressive of the turpitude and barbarity of their manners.

Ver. 1. Younger, &c.] The vast respect paid to their elders by the easterns, quickened their sensibility of contempt from their juniors.

Ver. 2. *Yea whereto*, &c.] The context obliges us to understand *a reproach* to be here intended : and the *fathers* of these wretches being the nearest antecedent, the reproach, is probably designed for them. He represents them as an idle good for nothing crew, who were grown old in profligacy : *in whom old age<sup>i</sup> is profligate<sup>k</sup>*. So I think the translation ought to be.

Ver. 3. *For want*, &c.] The description returns to the hopeful offspring of such worthy parents. Here, and in the following verse, it represents the wretched sustenance which they had in the desert where they skulked.

*For*

<sup>i</sup> כלה *old age*, rendered chap v. 26. *in a full age*. See the note there.

<sup>k</sup> אנכר *is profligate*. It seems to answer to the latin *perditus* *abandoned*. The hebrew אנכר has the signification of *perdo* *to corrupt* in Eccles. vii. 7. *a gift destroyeth (corrupteth) the heart*.

5. Outlaws and thieves, with outcry chas'd from men  
 6. To flooded vales and the dark mountain den :

7. To

*For want and extreme 'famine, they lately<sup>m</sup> gnawed<sup>n</sup> the wilderness<sup>o</sup> waste and  
 a. 7. late.*

He mentions their beggarly condition, as a heightening of the indignities offered to a person of his rank and character by such rabble.

Ver. 4. *Who cut up mallows, &c.] who cut up the brackish herbs among the shrubs*, that grow in the wild heath. Those deserts abound with saline particles which give a saltish bitter taste to the few hardy plants that live there. The original word denotes either in general all such brackish vegetables; or some particular plant of the desert that camels are exceeding fond of. See Schultens, and Pocock's Specimen, p. 79.

*and juniper roots]* The hebrew word, translated *juniper*, is *retem*; and in Arabic *ratam*, which is thought to be the same with the Spanish *retama broom*; and the name is supposed to have been imported into Spain by the Saracens when they conquered that country. It is sometimes high and large enough to afford shade; and might therefore be the plant under which Elijah rested himself and slept

<sup>1</sup> גלמוד It is used in Arabic of a bare rock on which nothing grows, as Schultens shews in his note on chap. iii. 7. It seems to be here an epithet of *famine*, and to express the severity thereof.

<sup>m</sup> אמש *heri yesterday, the other day.*

<sup>n</sup> הערקים *they gnawed.* This verb signifies in Arabic to *gnaw*, a bone for instance (Castell.) In Chaldee to *flce*. But the former sense seems most eligible in this place.

<sup>o</sup> ציה *the wilderness.* The hebrew word signifies *drought*, or a *dry place*; it is a denomination of the desert from the scarcity of fresh water there. The two other terms רמסאה שואה, *waste and desolate*, denote, that hardly any thing grows there. But I apprehend that the danger from wild beasts is also implied in those epithets: for they signify *tumultuous uproar*, that is, the confused yellings of those savage natives of the desert. The noun רמסאה is rendered *noise* (it should be *noises*) in chap. xxxvi. 29. it there means claps of thunder. The verb שואה in Isaiah xvii. 13. is translated to *rush*. It there means the tumultuous uproar of the sea in a storm, and of torrents rushing down the rocks. Compare ver. 12.

7. To shelt'ring thorns in groaning crowds they press,  
And huddled in vile heaps the thicket blefs:

8. A

slept in the wilderness, I Kings xix. 4, 5<sup>2</sup>. As to *the juniper tree*, Gerarde in his Herbal says, on the authority of Dioscorides, it comes up for the most part in rough places and near to the sea. But whether it is found in the Arabian deserts, I know not.

Ver. 5. *They were driven forth, &c.*] They were cast out of civil society<sup>1</sup>, as pests not to be endured: and whenever they were discovered lurking about towns, an outcry was raised against them as against the pilfering Arabs of the desert; with whom, it is likely, they herded.

Ver. 6, 7. *To dwell, &c.*] To paint their infamous manners still more strongly, he returns to the description of the dismal places to which they were banished, and the hardships they suffered there.

Ver. 6. *in the clefts of the vallies*] In the hollows gulled by the winter torrents.

*in caves of the earth and the rocks*] Their habitation was sometimes underground; at other times in the caverns of the mountains: There is a large cavern in mount Sinai<sup>1</sup>. The rocks of Arabia Petræa abound with caves<sup>2</sup>. At this day, the Arabs who dwell in the mountains of that country are a bad people, the worst of all the Arabs; as Dr. Pococke informs us<sup>3</sup>.

Ver. 7. *They brayed*] like wild asses pinched with hunger. This metaphor expresseth forcibly their distress for want of food. See chap. vi. 5.

*among*

<sup>1</sup> See Schultens, and Mr. Merrick's *Annotations on Psalm cxx.* 4.

<sup>2</sup> מִן הָאֲנָשִׁים *from among men*. In the Syriac Testament Acts ii. 44. אֲנָשִׁים denotes *the community*.

<sup>3</sup> Exod. xxxiii. 22.

<sup>4</sup> Michaelis in *Prælect.* p. 28. 8vo.

<sup>5</sup> *Travels into Egypt, &c.* vol. i. p. 137.

8. A herd of varlets, vagrants, without name,  
 Flay'd by the lash, the spurious brood of shame.  
 9. Now their lewd doggrel jests my name profane,  
 10. They stare aloof as though my breath were bane :

11. They

*among the nettles" they were gathered together "*] It is not known what species of plant is meant by the word translated *nettles*. It was, probably, some wild shrub of the heath\*, which they thronged to for a sorry sustenance. Thickets of shrubs are sometimes met with in these deserts. See *Della Valle's voyage to the East Indies*, p. 262. fol.

Ver. 8. *children of fools, &c.*] He sums up their character in a few words; *flagitious*<sup>y</sup>, *base-born*<sup>z</sup>, *they were scourged out of the land*<sup>a</sup>.

Ver. 9—14. *And now, &c.*] Having concluded their character, he proceeds to represent their contumelious usage of him. His indignation kindles as he goes along; and as that increases, his expressions grow more vehement and rise to lofty metaphors. But when were these insults offered to him? From the time that he was smitten with his disease, he was surely confined to his house. This treatment therefore must have happened to him before that time, yet after his overthrow. Whence it seems probable, there was a considerable

<sup>a</sup> הורול The Vulgate renders it *sentis a brier*. In Syriac הורלא signifies a kind of small netch. *Castell.*

<sup>y</sup> יספחו this word signifies *to associate with*, Isaiah xiv. 1. *They shall cleave to (associate with) the house of Jacob.*

<sup>z</sup> The LXX. turn it *קקצוצא אקצוצא wild shrubs.*

<sup>y</sup> בני נבל *Castellio* renders it *insani fools*. But נבל is used of an *incestuous* person. II Sam. xiii. 13. of a *blasphemer* Psa. lxxiv. 22. and of a *malefactor* worthy of death II Sam. iii. 33. It must therefore mean here *very profligate fellows*.

<sup>a</sup> בני בלי שם Persons of obscure parentage, owned by no family, inrolled in no tribe, a spurious brood. *Castellio* translates it *inglorii*.

<sup>a</sup> נכחו בן הארץ turned by *Schultens* *flagellati sunt e terra*; by *Mr. Heath*, *they were whipped out of the country*. The verb נכה signifies in *Exod. v. 16.* to *beat slaves with an instrument of correction*. *Castellio's* version is *mortalium infimi* the meanest of mankind.



11. They hoot, they spit, for God hath cast me down;  
Hence their contempt of my once dreaded frown.

12, 13. The

derable interval between his first calamities and that last affliction; during which interval he met with these affronts, whenever he appeared abroad; as Cocceius, if I remember right, has observed.

Ver. 9. *now am I their song, &c.*] This and what follows to the end of ver. 14. is an amplification of the *derision* mentioned in ver. 1. here he tells us, they made him their *musical instrument*<sup>a</sup> to play upon and divert themselves; and their *by-word*<sup>b</sup>, the subject of their lewd jests.

Ver. 10. *They abhor me, they flee far from me*] These expressions, doubtless, are significant of the highest aversion and contempt. But I cannot think, with Michaelis, that they refer to his *leprosy*: because it is not likely he would or could appear in public with such a disease as his was<sup>c</sup>.

Ver. 11. *because he hath loosed my cord*<sup>d</sup>, &c.] that is, God hath destroyed my authority by the afflictions he hath laid upon me. Therefore these profligates bid me defiance, and shew the utmost contempt of me in my presence. The phrase *he hath loosed my cord* seems equivalent to that other in chap. xii. 18. *he looseth the bond of kings*.

*they have let loose the bridle before me*] Or as the Greek version turns it, *they have cast away the bridle of my countenance*<sup>e</sup>. My very look was wont to curb their licentiousness; but they have now cast off all respect, and insult me to my face.

<sup>a</sup> נְיִנְתָּם LXX. κίθαρα αὐτῶν *their harp*. It is allowed to mean *a stringed instrument*, in the titles of Psal. iv. and vi. Compare Lament. iii. 14, 63.

<sup>b</sup> מִלָּה LXX. ὑπερβλήμα *proverbium vulgi*.

<sup>c</sup> See the notes on chap. ii. 7. vii. 5.

<sup>d</sup> יָתַר, but in the marginal correction יָתַרִי; as also the Chaldee interpreter read, for he translates it *my chain*. The synonymous words כִּוְסָרָה *a land* and עֲבַת *a cord* denote *political authority* in Psal. ii. 3.

<sup>e</sup> Χαλινὸν τῆς προσώπου μου ἐξάπιπτον.

רֶסֶן מִפִּי *the bridle of my face* is the same construction as דֶּרֶךְ מִבֵּיהֶם *the sword of their mouth*, chap. v. 15.

12, 13. The spawn of vice start up, her shouting throng  
Pelt me with sawcy malice of the tongue ;

Besiege

Ver. 12. *the youth* <sup>f</sup>] Such as he mentions ver. 1. *they that are younger than I have me in derision*. The insult they offered to him was reviling him, and giving him a kick when he chanced to be in their way; *they push away my feet*. Mr. Heath translates it, *they trip up my heels*.

*they raise against me, &c.*] In this sentence and throughout the two following verses he compares his situation, surrounded by these miscreants and overwhelmed with abuse, to that of a town which is besieged and stormed. *Their destroying troops* = *cast up* <sup>b</sup> an high-way *against me*; alluding to the throwing up of intrenchments and mounts by the besiegers, in order to engage the enemy on their walls, and more effectually to annoy the town with arrows and engines of war.

Ver. 13. *They mar my path*] *They destroyed my path*. These expressions seem to denote, in their literal meaning, the destruction of the fine walks, gardens, and vineyards about a town, by the besiegers as they make their approaches. In the metaphor, the words may import the havock these villains made in his character and dignity, by their opprobrious scurrilities. Their hideous hootings are represented by the shouts and exultations of the besieging army, when they have made a wide breach in the walls; *they triumphed* <sup>i</sup> *in my calamity*. His  
being

<sup>f</sup> פרחח The learned Schultens hath shewn from the Arabian writers, that this word signifies a *baflard*. The phrase *on my right hand they rise up* denotes their reviling language. They abused his character with foul reproaches. Thus Psal. cix. 6. *Set thou a wicked man over him, and let a false accuser (in the Hebrew, Satan) stand at his right hand*.

<sup>g</sup> ארחות אידם *the troops of their destruction, i. e. their troops of destruction*. We meet with the like transposition of the pronoun affix in the Syriac Testament, Luke xvi. 2. רבית ב'תוהק *thy stewardship*. ארחות chap. vi. 19. *The troops of Tema*.

<sup>h</sup> יסלן It signifies *to make a causeway*: the noun כסלה *a highway, or causeway*, is understood. Compare Isaiah lvii. 14. with lxii. 10. When the word is used as a military term, it means the works which are cast up by a besieging army, Isaiah xxxvii. 33. Ezek. xvii. 17.

<sup>i</sup> יועילן Mr. Heath's version of this word, *they triumph*, agrees with the Syriac; *They rejoiced* (רודן) *in that which hath befallen me*. That interpreter read להיתי, as it is in our printed

Besiege me, and with foulest scorn invade  
 My walks of honour, now bereft of aid,  
 Like war; when, roaring through the bursten wall,  
 14. It rolls with fury o'er the city's fall.

15. O the distracting terrors of that hour!  
 When evil like a whirlwind broke my pow'r;

When

being destitute of protectors against this outrage, he compares to the distress of a city that is without assistance in its utmost extremity: There is *no helper against<sup>k</sup> them*. And in the next verse, he resembles their numbers, rage, and violence, to the fury with which the troops of the enemy pour through the breach, and spread devastation over the unhappy town: *They came on as to a wide breach<sup>l</sup>, they rolled themselves along as<sup>m</sup> desolation*. See Mr. Heath.

Ver. 15—31. *Terrors are turned, &c.*] He now passeth to a general review of his other afflictions, which takes up the remainder of the chapter. The style here abates somewhat in its vehemence, and is more the language of despairing grief than of indignation. This fifteenth verse may be translated,

*Terrors were turned<sup>n</sup> upon me:  
 They pursued my dignity<sup>o</sup> as wind:*

And

printed hebrew text, *in eo quod accidit mihi*; which the marginal correction changes into *להותי* in my calamity. Mr. Heath remarks, that Schultens hath illustrated *ייעילן* in his commentary on Prov. x. 1. and shewn that it signifies *culmen scandere* to be at the height of their wishes.

<sup>k</sup> *לכו* against them. The preposition signifies *against* in chap. viii. 4. *If thy children have sinned against him (לו)*. See also chap. xx. 27.

<sup>l</sup> *כרץ* It is used for a breach in a wall I Kings xi. 27. and Isaiah xxx. 13.

<sup>m</sup> *תחת* It denotes similitude in chap. xxxiv. 26. *He striketh them as wicked men*.

<sup>n</sup> *הופך* were turned, *תרדף* they pursued. The first of these verbs is singular and masculine: the other is singular and feminine: yet the nominative to both verbs is *בלהות* plural and feminine. This is an Arabic idiom.

<sup>o</sup> *נדיבתי* The Chaldee turns it *רבנותי* my lordship. *נדיב* is a prince chap. xxxiv. 18. Job has that title given him chap. xxi. 28. *נדיבה* therefore means his princely dignity.

When my bliss vanish'd—like a cloud of rain  
Big with false promise to the thirsty plain.

16. And now my soul in sorrow melts away,  
Left unsustain'd in ill's distressing day:

17. My

*And my welfare<sup>p</sup> passed away as a cloud.*

The terrible change which had befallen him, is expressed in general terms in the first member of the period; *Terrors*, &c. the particular loss of his authority in the second; and in the last, the ruin of his whole felicity.

*as wind*] that is, *a stormy wind*<sup>q</sup>; as the chaldee turns it. That this is the image, is evident from ver. 22. *Thou liftest me up to the wind: thou causest me to ride upon it*, &c.

*as a cloud*] transient duration is expressed by the same emblem chap. vii. 9. But here *disappointment* may be also included<sup>r</sup>: For Schultens observes, that it is usual with the Arabian writers to compare hopes and promises which are not fulfilled, to a cloud which raises expectation of a plentiful shower but is presently dispersed by the wind. If we lived in the parched country of Arabia, we should be more sensible of the propriety and force of this comparison.

Ver. 16. *upon me*] *in me*<sup>s</sup>; as in Psalm xlii. 4. *When I remember these things, I pour out my soul in me*<sup>t</sup>. We say in our language, at least in poetry, such a one *is dissolved* in grief. The foundation of the metaphor is, that in excessive grief, as well as fear, the mind loses all consistency. The Arabians style a fearful person, *one who hath a watry heart*; or whose heart melts away like water<sup>u</sup>. Compare Exod. xv. 15.

<sup>p</sup> מַעְלִי *my welfare*. It denotes in Arabic, as Schultens shews, all that amplitude of fortunes which constitutes a compleat worldly felicity.

<sup>q</sup> רוח Chald. זַעַפָּא *a furious storm*. See Psal. xviii. 43. where again the Targum has זַעַפָּא Compare Job iv. 9. where a sudden and destructive calamity is likened to the havock made by a storm of wind.

<sup>r</sup> Jude ver. 12. *Clouds without water*.

<sup>s</sup> עָלַי

<sup>t</sup> עָלַי *in me*. So our bible renders מַעְלִי ver. 17. *my bones are pierced in me*.

<sup>u</sup> Pococke in *Carm. Tograti*, p. 101.



17. My pain ne'er flumbers, all night long I groan,  
It racks each finew, and corrodes each bone :  
18. My mantle, by my strong disease posselt,  
Hath chang'd its form, and girds me like my vest ;

19. I'm

Ver. 17. *My bones, &c.*] This and the next verse relate to his *disease*, which tortured him by night as well as by day without intermission. Some of the symptoms which he describes, resemble those of the rheumatism. They might however, I suppose, all be the effects of his ulcers. See the note on chap. ii. 7. vii. 5.

*my sinews*] The hebrew word translated *sinews* occurs no more. I rather think, it should be turned *my gnawing pains* \*.

Ver. 18. *By the great force, &c.*] He here giveth us a strong idea of the violence and nauseousness of his disease. Foul matter issued from his ulcers in such abundance, as to soak through his robe and change its form. It no longer appeared like a garment, much less like a loose upper garment; but stuck as close to him as his tunic.

*By the great force of my disease my upper  
garment is changed* \* :

*It bindeth me about as* † *my tunic.*

*The*

\* עֲרָקִי *my gnawers*. It seems to be the active participle of the verb עָרַק which signifies to gnaw ver. 3. *gnawing the wilderness*, that is, the roots of wild plants. See the note there. Castellio seems to have understood עֲרָקִי to mean *my tormentors*: for his version is, *in festorque sine ulla intermissione*. The Chaldee renders it כְּעֵסָן *they which gnash their teeth*: The Vulgate, *et qui (dolores) me comedunt, non dormiunt, And those (pains) which prey upon me, take no rest*.

† יִתְחַפֵּשׂ *is changed*. It signifies to put off a garment, also to alter one's form and appearance, to disguise. See I Sam. xxviii. 9. I Kings xx. 38. יִתְחַפֵּשׂ is here used passively, as יִתְחַמֵּם *was warmed* chap. xxxi. 20. Crinsoz turns the first member of this verse, *Mes habits sont tous penetrez de la matiere qui sort en abondance de mes plaies*.

‡ כְּפִי *as*. The Chaldee interpreter considered כִּי as expletive, אֲנִי כְּתוּנִי *secundum tunicam meam after the manner of my tunic*. Our bible translation renders it according to in Exod. xvi. 21. according as in Malachi ii. 9.

19. I'm held impure, as one bemir'd all o'er;  
 The public scorn, like sweepings of the floor.  
 20. To thee my fervent supplications cry,  
 Deaf is thy ear, and pitiless thine eye.

21. Thou

*The coat*, or tunic, was a close-bodied frock. The *garment*, being here distinguished from that, must mean the *byke*, or loose gown, which was worn over the tunic<sup>2</sup>.

Ver. 19. *He hath cast me, &c.*] Here he complains of God, whom he mentions abruptly as in other places. See chap. xvii. 4. xxiii. 3. The complaint is, that the grossest turpitude was thrown on his character, by means of his afflictions. He was held in abomination: He appeared to men as morally foul, as one appears foul in a literal sense who hath been rolled in mud; and as contemptible as the dirt of the streets and the sweepings of the hearth. This infamy lay heavy on his mind. Even his hope in the future judgement could not make him easy to leave the world with the horrid character of a wicked wretch accursed of God. He had often, therefore, and importunately begged of God to bring him to a trial before he died, but without effect; as he complains in the next verse.

*into the mire*] He had represented the odium which his calamities had brought upon him, by the same image and in the same complaining way chap. ix. 31. *Yet hast thou plunged me in a ditch, so that mine own clothes abhor me.*

*like dust and ashes*] This seems to be a proverbial expression for *vileness* and *contemptibleness*. Gen. xviii. 27.

Ver. 20—31. *I cry unto thee, &c.*] He now turns directly to God, whom he addresseth on the subject of his afflictions in very moving terms, to the end of the thirty-first verse.

Ver. 20. *I stand up,*] *standing* being the usual posture in prayer among the Hebrews, *to stand*, or *stand up*, is sometimes put for *to pray*, as Grotius remarks in his note on Matt. vi. 5. See Gen. xviii. 22. Jerem. xv. 1.

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<sup>2</sup> See Shaw's *Travels*, p. 226. 4to.

21. Thou once wast gracious, why so alter'd now,  
 To me so alter'd, so severe thy brow?  
 Cruel to me; me, so belov'd of late,  
 Thy strong hand crushes with its dreadful weight.

22. Rous'd by almighty force, a furious storm,  
 Commission'd thy stern purpose to perform,  
 Upcaught me, whirl'd me on its eddying gulf,  
 Then dash'd me down, and shatter'd me to dust.

23. I

Ver. 21. *Thou art become cruel*<sup>a</sup>, &c.] This language to God is crude and irreverent. His spirit is far from being humbled as yet. The embarrassment of the poem is still kept up, but is on the eve of a solution.

*thou opposest thyself*<sup>b</sup>, &c.] The differing versions of the hebrew word shew its ambiguity. Mr. Heath prefers the sense it bears in the Ethiopic, *thou hast overwhelmed me*.

Ver. 22. *Thou liftest me up*, &c.] *Thou liftedst me up, thou causedst*, &c. *thou dissolvedst*, &c. He refers to his cruel overthrow; which he represents by the forcible image of being caught up high into the air, by a storm of wind, then thrown down and dashed in pieces on the ground.

*my substance*<sup>c</sup>] The hebrew word seems to import *all that he once was, and possessed*; his riches, his authority, his honours, his health, and his good name.

<sup>a</sup> אכזר *cruel*. LXX. ἀνελεημονως *unmercifully*. We turn it *fierce* in chap. xli. 10. (Heb. ver. 2) but *cruel* in Isaiah xlii. 9. *Behold the day of the Lord cometh, cruel both with wrath and fierce anger*. See also Deut. xxxii. 33.

<sup>b</sup> תשטמי LXX. με εμασινωσας *thou hast scourged me*. Chaldee תגומני *thou threatenest me*. Vulgate, *adversaris mihi, thou opposest thyself against me*. Syriac, סטמתני *thou hast bound me with fetters*.

<sup>c</sup> תושיה *quod fuit mihi*, from יש *fuit*. Cocceius.

23. I know, that, soon, thy unrelenting doom

Will bring me to man's common home the tomb:

24. But, O assuage these pains, with gentle hand

In peace dismiss me to that dreary land:

25. Was

Ver. 23. *For I know, &c.*] If I do not mistake, he expresseth here a firm persuasion that his disease would prove mortal<sup>d</sup>: I think he begs in the next verse for a mitigation of his tortures, and an easy death: And in the 25th verse he urges his petition for that mercy, by the compassion which he himself had always felt for the wretched.

Ver. 24. *Howbeit, &c.*] The first sentence of this obscure period lies very clear in the Chaldee, *Only let him not send his stroke<sup>e</sup> in hot anger<sup>f</sup>*; that is, let him not inflict upon me a hard death. The Psalmist, praying to God not to afflict him in severity, expresseth himself in similar terms: Psalm vi. 1. *O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.*

The hebrew text in the second sentence appears to me depraved. But not one of the ancient versions will assist us to restore it. Possibly the following translation may give it a sense which agrees with the context; *O that<sup>g</sup> there might*

<sup>d</sup> See chap. vi. 21. xvi. 22. (consult the note) xvii. 1.

<sup>e</sup> The hebrew is *לֹא יִשְׁלַח יְיָ* *let him not send the stroke*. In chap. xxiii. 2. *יָרַח* a stroke, denotes his sufferings in general. Here the connection shews it to mean the stroke of death.

<sup>f</sup> *בְּרִתְחָא* in hot anger. The hebrew is *בִּבְעִי* for *בְּעִי*, the ellipsis of the preposition being very common in the poetical books. *רִתְחָא* is a metaphor for violent anger from the boiling of water over the fire. See chap. xli. 31. Heb. ver. 23. *בִּבְעִי* may also be a metaphor for wrath, taken from the same thing: for it may be derived from *בָּעָה* to cause to boil. Isaiah lxiv. 2. Heb. ver. 1.

<sup>g</sup> *וְאֵם* *utinam!* The english bible renders *וְאֵם* *O that* in I Chron. iv. 10. *O that thou wouldest bless me indeed, &c.*



25. Was I unfeeling of another's woe?

Did not my sorrow with the mourner's flow?

26. Bright were the visions, which my fancy fram'd,

Of heav'n's unclouded and of hopes unsham'd:

But foul adversity, with sudden night,

Blotted those lovely visions from my sight.

27. Since when, my tortures no remission find,

Fire in my veins, and tumult in my mind:

28. I mourn,

*might be, in his destroying stroke<sup>b</sup>, an alleviation<sup>i</sup> of these<sup>k</sup> pains!* He prayeth earnestly for a gentle death.

Ver. 26. *When I looked, &c.*] He expected to be made happy all his life through the divine benediction on his charity and other virtues. But instead of that, he was made most miserable. This is his complaint here. The verses which follow, are an enlargement on his miserable condition.

Ver. 27. *My bowels boiled, &c.*] *My inward parts boil without intermission: evil times have befallen me<sup>l</sup>.* These expressions, in their literal meaning, describe the violent inward heat caused by his inflammatory disease. They may likewise include the ferment of his mind ever since his afflictions came upon him.

*The*

<sup>b</sup> פִּדְיוֹ *his destruction*. It means a calamity that brings death. For the verb in Arabic signifies *to die*, and in its fourth conjugation *to slay*. Vid. Castell. Compare Job xxxi. 29. Prov. xxiv. 22. *his destruction* means the destruction inflicted by him, i. e. God.

<sup>i</sup> שׁוּעַ *an alleviation*. Schultens illustrates this word by the Arabic, and has made appear, with probability, that it means (1) easement of the throat from a stoppage; (2) easement in any other case of distress. See his *Commentary*.

<sup>k</sup> לָהֶן *as to these things*. The want of an antecedent to this pronoun is one cause of the difficulty of the whole sentence. But it cannot be thought, that a man in the most violent agitations of grief should express himself with accuracy. The antecedent was in his own mind. He had been speaking of his tortures: These were the things from which he wanted to be relieved.

<sup>l</sup> Castellio.

28. I mourn, with swelter'd countenance I mourn,  
 In hotter flames than hottest suns I burn;  
 And among crowds, unable to contain,  
 Shriek in the anguish of outrageous pain.
29. In lonesome wastes, where mournful creatures yell,  
 Where wails the screaming ostrich, let me dwell;

30. A

*The heart* and *the reins*, in the oriental figurative style, denote the thoughts and passions.

Ver. 28. *I went mourning, &c.*] *I am grown black* <sup>m</sup>, *but not with the sun* <sup>m</sup>. *I stand up, and shriek out in the assembly.* His distemper had made his complexion as swarthy as that of the poor labourers in the field, who are exposed to the scorching sun in those hot climates: and so sharp were his pains, that he was not able to forbear shrieking out before company.

Ver. 29. *I am a brother, &c.*] Affinity in disposition and circumstances, as well as in blood, is denoted by this term among the eastern nations.

*dragons—owls*] *dragons—ostriches.* The hebrew name which is translated *dragons* is *Tannim*, or *Tannin*<sup>n</sup>, and *Tannot*<sup>o</sup>. What species of animals is intended by it, has not yet been determined with certainty. Its being coupled with the *ostrich* here, and in several other places<sup>p</sup>, shews it to be an inhabitant of the desert. It is expressly called so, in Mal. i. 3. *the dragons of the wilderness*;

<sup>m</sup> Mr. Heath. קדר הלכתי קדר signifies *black* chap. vi. 16. *Which are black by reason of the ice.* The verb קדר denotes *custom* and *habit*. So it is used in the conjugation *hith-pael* Psal. xxxv. 14.

<sup>n</sup> Lament. iv. 3. *Tannin*, which is with the Chaldee termination of the plural number. The marginal correction, however, reads *Tannim*.

<sup>o</sup> Malachi i. 3.

<sup>p</sup> Isaiah xlii. 21, 22. xxxiv. 13. xliii. 20. The reader will be pleased to take notice, that this word *Tannim* is twice used as a noun singular, viz. Ezek. xxix. 3. xxxii. 2. In the former of these two places our bible turns it a *dragon*; but in the latter, a *whale*. But it signifies in both *the crocodile*.

30. A skeleton, of bones bak'd dry within,  
 Scarce shaded with a swart and shrivell'd skin:  
 31. My pipe is broken, and my harp is dumb,  
 Grief with her weeping train to me is come:

And

*ness*; where by the wilderness is meant the deserts of Arabia Petræa, the country of Esau and of Job. It also is a creature that has a mournful voice, Micah i. 8. *I will wail and howl . . . I will make a wailing like the dragons, and mourning like the ostriches.* Lastly, the female hath breasts, and suckles its young. *Lamentations* iv. 3. Our Translators, sensible that the description there cannot agree to the dragon, render it *sea-monsters*. *Even the sea-monsters (Tannin) draw out the breast, they give suck to their young ones: the daughter of my people is become cruel like the ostriches in the wilderness.* The ingenious Dr. Shaw is of opinion, that *Tannim*, *Tannin*, and *Tannot* are to be taken for Jackalls<sup>1</sup>; which make a hideous howling in the night<sup>2</sup>.

*Owls*] in the margin, *ostriches*. The hebrew term is *benot jaanah*<sup>3</sup>, *the daughters of vociferation*. The males are called *jaanim* (*Lament.* iv. 3.) which our Translators render *Ostriches*. Dr. Shaw was an ear-witness to the hideous noises which ostriches make in the night: "During the lonesome part of the night, says that entertaining traveller, they often made very doleful and hideous noises; which would sometimes be like the roaring of a lion, at other times it would bear a nearer resemblance to the hoarser voice of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if they were in the greatest agonies." *Travels*, p. 450—455. 4to.

Ver. 30. *My skin, &c.*] As his disease made so large a part of his deplorable condition, he mentions again the violence of it; in the change it had effected in his complexion, and the intolerable heat which had dried, as it were, the very marrow in his bones.

<sup>1</sup> *Travels*, p. 431. 4to.

<sup>2</sup> See the english translation of Butequius, p. 58, 59. where there is an account of Jackalls.

<sup>3</sup> *ענה* *vociferation*, from *ענה* *exclamare, clamare fortiter*. *Exod.* xxxii. 18. *It is not the voice of them that shout (ענה) for mastery.*

And sighs, and plaintive sounds, and funeral dole  
Are now the music of my fadden'd soul.

CHAP.

XXXI.

Ver. 1. In solemn league I bound my roving eye;

“ Beware the lovely maid, from beauty fly :”

2, 3. For

Ver. 31. *My harp, &c.*] These seem proverbial expressions for a most melancholy change of condition from happy to wretched. We cannot form an adequate idea of the force of the latter expression, *the voice of them that weep*, without reading the accounts which travellers have given us of the excessive lamentations of the easterns in their funeral processions. See Dr. Ruffel's *Natural History of Aleppo*, and Pitt's *Account of the Mahometans*.

*my organ*] *my pipe*. See the note on chap. xxi. 12.

#### C H A P. XXXI.

The apology contained in this chapter, and which turns chiefly on his behaviour in private life, is not the effusion of vanity and self-applause. It is, in regard to his antagonists, necessary self-defence and solid refutation. Yet, I think, from its connection with the foregoing account of his sufferings, and from verses 35, 36, 37, his favourite design evidently is to shew, that God *had multiplied his wounds without cause*<sup>1</sup>. In this view he is chargeable with justifying himself more than God; that is, making his own cause to be more just than that of Providence. However, if we except this fault, the picture he has drawn is a masterly piece of moral painting. Nothing can be more finished and amiable than the character here represented. It is an exemplification of the most benevolent virtue, inspired and ennobled by the most rational and exalted piety. In short, this apology may be justly styled a fine epitome of morality and religion.

There is a manifest dislocation of the 35th, 36th, and 37th verses; which are a bold desire of an inditement from God, and an appeal to this account of his

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<sup>1</sup> Chap. ix. 17.



2, 3. For O what ruin, from the Pow'r above,

Hangs o'er the lewd, and bursts on lawless love !

4. Could

his life as an answer to it. Those verses therefore ought to close the whole. The 38th, 39th, and 40th verses, which are an exculpation of himself from the charge of oppression, come in very improperly after them; and should rather be subjoined to some other articles of injustice. The order in which I have ventured to arrange the several heads of his defence, is what appeared to me most natural :

First, Lewdness, falshood, and adultery; ver. 1, 2, 3, 4, 5, 6, 9, 10, 11, 12.

Secondly, Injustice, in its several kinds; ver. 7, 8, 13, 14, 15, 21, 22, 23, 38, 39, 40.

Thirdly, Resentment of injuries; ver. 29, 30.

Fourthly, Inhumanity; ver. 16—20, 31, 32.

Fifthly, Avarice; ver. 24, 25.

Sixthly, Idolatry; ver. 26, 27, 28.

Seventhly, Protestation of sincerity in this defence; ver. 33, 34.

Lastly, His offer to bring his cause with God to an issue on the footing of this apology; ver. 35, 36, 37.

It is hoped, that the above transpositions will be excused; since they do not prejudice the sense, nor alter even a word of the inspired writer.

Ver. 1. *Why then, &c.*] *that* " I would not " gaze upon " a maid. Compare Matt. v. 28.

Sir

" ומה Castellio renders *nequaquam*; *passionem feci cum meis oculis nequaquam aspicere virgines*. This particle frequently signifies *non* in the Koran. It is also used in the sense of *né* in Cant. viii. 4. *that ye stir not* (מה) *up, nor* (ומה) *awake my love, &c.* See likewise Pocock. in *Carm. Togr.* p. 107.

" אתבונן It means *to look wisely upon*, in Psal. xxxvii. 10. where it is englished *to consider diligently*. It ought to have been rendered in some such way in ver. 20. of the foregoing chapter; *I stand up and thou lookest wisely upon me*, without affording me any assistance.

4. Could shades conceal me? or, whene'er I stray'd,  
One step his all-observing sight evade?

5: If e'er I walk'd with Falshood, e'er my feet  
Stole to the winding paths of base Deceit——

6. Let

Sir Richard Steel has justly remarked, that when a man is accused, it is allowable not only to say as much as will refute his adversaries; but, if he can, he may assert things of himself praise-worthy: which ought not to be called vanity in him, but justice against his opponent; by proving it is not only false what is said as to the fault laid to his charge, but also that he hath exerted the contrary virtue.

Ver. 2. *portion—inheritance*] These are terms for divine punishments, chap. xx. 29. xxvii. 13.

Ver. 3. *the wicked—workers of iniquity*] These general expressions are limited by the context to mean *debauchers of virgins*.

*a strange punishment* \*] The hebrew word comprehends all the tragical things intended by *destruction* in the former sentence.

Ver. 5. *with vanity*] *falsehood*†. *Falsehood* and *deceit* being here placed immediately after the crime of corrupting virgins, import, I apprehend, the false promises and other deceiving arts practised by the seducers of women. Otherwise, they may be understood as opposed to that *probity* which he had maintained in *all* his social intercourse. It may be proper to observe, this and all the following articles of defence are delivered in the form of a solemn oath; *If I have done thus and thus, God do so and more to me*. The imprecatory clause of the oath is for the most part expressed throughout the apology: And where it is omitted, it is understood; as in this place and some few more.

*if my foot hath hasted, &c.*] *To haste* to deceit can signify nothing less than promptitude and eagerness to deceive; which is the effect of inveterate *habit*.

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\* כִּדּוֹ in many copies. It means in Arabic *grievous afflictions, misery*. Vid. Schultens' *Commentary*.

† שָׁוְיוֹ It means *disimulation* and *false professions* in Psalm xii. 2. *They speak vanity* (שָׁוְיוֹ) עִוְיוֹ, with his neighbour: with flattering lips, and with a double heart do they speak. See also Psalm cxliv. 8. xxvi. 4.

6. Let God, who knows me upright from my youth,  
Weigh me in his impartial scale of truth.

9. If, fir'd by wedded charms, the fav'ring hour  
I watch'd, in ambush at my neighbour's bow'r;

10. May

*habit.* But a vindication of himself from a *habit* of deceiving would be faint indeed. The translation I apprehend ought to have been, *if my foot hath gone in silence*<sup>2</sup> *to deceit*. The expression *to go in silence* characterises the still and private manner of executing schemes of fraud and seduction.

Ver. 7. *If my step, &c.*] The first sentence expresseth the commission of some unjust action: for *the way* denotes *the way of justice*<sup>3</sup>. The second sentence mentions the corrupt desire and purpose excited by some visible object. The last specifies the tempting object, namely *a bribe*; and *if any thing*<sup>b</sup> *hath cleaved to my hands*, that is, as the Greek version explains it, *If I have touched gifts with my hands*. His adversaries gave broad hints that he had been guilty of this crime, chap. xi. 14. xv. 34. xxii. 8.

Ver. 8. *let my offspring, &c.*] He now had no offspring. If this translation therefore be right, the meaning of the imprecation must be; that he should have deserved the extirpation of his family, in case he had taken gifts to pervert the ways of judgement. But this latter member of the period will better tally with the former, if we turn the hebrew word according to its primary signification; *let my produce*<sup>c</sup> *be rooted up*; by floods or other causes of desolation.

<sup>2</sup> תחש *silenter ivit*, from חשה *filere*. Mercer well expresseth the meaning, *et furtivo ac silenti pede ad fraudem ivi*.

<sup>3</sup> Amos ii. 6, 7. Prov. xvii. 23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgement*.

<sup>b</sup> מֵאֵין *any thing*. It seems to be the same with מְאֻמָּה in Deut. xiii. 17. *And there shall cleave nought* (מְאֻמָּה *not any thing*) *of the cursed thing to thine hand*.

<sup>c</sup> צִמְצִימִי *my produce*. The Chaldee renders it *the shoots of my young plants*; Crinsoz, *qu'en arrache entierement tout ce que je planterai*. We english it *that which cometh out of the earth*, in Isaiah xlii. 5.

10. May the poor captive's lot my wife disgrace,  
Mean tasks by day, by night a forc'd embrace:

11. For 'tis a crime, ye judges, which should share  
The sharpest vengeance of the sword you bear:

12. For

Ver. 9. *If mine heart, &c.*] *If mine heart was allured<sup>a</sup> by (towards<sup>c</sup>) another man's wife<sup>f</sup>.* A woman here means a married woman. It stands opposed to a maid, in ver. 1. and is englished wife in ver. 10. my wife; in the hebrew, my woman.

Ver. 10. *Let my wife grind, &c.*] I meet with no evidence that the term *grind* is used in scripture in an obscene sense. The ancients ground their corn with hand-mills. This was the work of female servants<sup>g</sup>; and captives were employed in all servile works<sup>h</sup>. Some understand the whole verse of *voluntary prostitution*. An idea so shocking could scarce enter into his heart. I rather think, he refers to the *compulsive* measures that were used towards women captives<sup>h</sup>.

Ver. 11. *an iniquity to be punished by the judges*] This version appears truly to express the sense of the original. The hebrew word for *judges*<sup>i</sup> clearly means an authoritative judge in Exod. xxi. 22.<sup>k</sup> and the phrase *an iniquity of the judges*<sup>k</sup> must surely signify an iniquity fit to be punished by legal judges<sup>l</sup>.

<sup>a</sup> נפתה *inefcatur*. Schultens.

<sup>c</sup> על It denotes the motion of the heart towards the alluring object, in Cant. vii. 11. *his desire is towards (על) me*.

<sup>f</sup> אשה, LXX. εἰς ἑτερολογησιν ἡ καρδία μου γυναῖκα ἀνδρός ἐτίμη, *If my heart went after the wife of another man*.

<sup>g</sup> Exod. xi. 5. See also the Odyssey xx. 105, &c.

<sup>h</sup> See Iliad. i. 29—31.

<sup>i</sup> פלילים Also the verb in I Sam. ii. 25. signifies to execute the office of a judge by legal authority: *If one man sin against another the judge (אלהים) shall judge him (ופללו)*

<sup>k</sup> עון פלילים *an iniquity of the judges*.

<sup>l</sup> So chap. xix. 29. עונות הרב *iniquities of the sword*, that is, *worthy of the punishment of the sword*.



12. For 'tis a flame, whose furious wrath would shoot  
Through all my substance and devour the root.

7. If, when I saw some glitt'ring prize display'd,  
My eyes desir'd it, and my heart obey'd;  
And, turning from the path where Justice stands,  
The tempting bribe defil'd my venal hands;

8. Perish my crops! or let my harvests feed  
The wasteful riots of an alien breed.

13. If I despis'd my slave, controlling right  
By will imperious and a master's might;

14. How shall I face the righteous Judge of all,  
Or how defend me at his dreaded call?

15. Was not our Maker one? and one our frame?  
Was not the womb his mould? and mine the same?

21. If

Ver. 12. *A fire, &c.*] The psalmist represents ruining calamities by the same simile. Psal. lxxxiii. 14.

Ver. 14. *when God riseth up*] to judgement. The phraseology seems to be taken from human judicatures. A judge, I suppose, stood up when he passed sentence. The scripture frequently expresseth God's judicial interpositions in this manner. See Psal. iii. 8. vii. 6. ix. 20. xii. 7.

Ver. 15. *Did not he that made, &c.*] I have met with this humane sentiment somewhere in Seneca, but cannot now recollect the passage. The equality of all men by nature, is a strong argument against tyrannical abuse of those distinctions, which divine Providence has established in the world for the good of society.

*one*] one God and father of all, who is no respecter of persons.

Ver. 18. *For from my youth, &c.*] His natural temper was humane, and grew to a habit in early life. The translation of this difficult verse should be,

21. If at an orphan's head I shook my hand,  
 Secure the hall of judgement to command;  
 22. That arm be shatter'd, let my shoulder's ball  
 Disjointed from its guilty mortise fall:  
 23. I fear'd destruction: could my pow'r contend  
 With pow'r almighty the wrong'd orphan's friend?

38. Its

I apprehend, *For compassion<sup>m</sup> grew up with me, I brought it<sup>n</sup> from my mother's womb.*

Ver. 21. *my help in the gate*] He means his authority and influence in the court of judicature, in which he presided. See chap. xxix. ver. 7, &c.

Ver. 22. *Then let mine arm, &c.*] *Then let my shoulder fall from the shoulder-blade, and my arm be broken from the elbow<sup>o</sup>.* There is a striking grandeur in this imprecation on the arm that was lifted up to threaten<sup>p</sup> an orphan in a court of justice.

Ver. 26—28. *If when I beheld the sun, &c.*] *Sabiiism*, or the worship of the heavenly bodies, was doubtless the most ancient species of idolatry. The Arabs went early into it. They adored the sun, the moon, the planets, and the fixed stars. The principles on which this false religion was founded, were, that man must not approach the supreme Being without a mediator—That the angels are our mediators, who present our worship to God and convey his blessings to us—And that those intelligences, the angels, inhabit the fixed stars

<sup>m</sup> כָּאֵב The Syriac renders it *dolores*; the Vulgate, *miseratio*; Castellio, *misericordia*. They all read כָּאֵב which in the Syriac testament (Rom. ix. 2.) denotes *sorrow* for another's misery. The verb also in Hebrews x. 34. signifies *to compassionate*: *I had compassion of me*, כָּאֵב לִכּוֹן Greek συμπαινεσάτι.

<sup>n</sup> אֶנְחָה V. *egressa est*: Castellio, *eam* (*misericordiam*) *eduxi*. The pronoun affix נָה is feminine; because the antecedent כָּאֵב, like several other noun substantives with a masculine termination, was probably of the feminine or else of the common gender. Vid. Guarin's *Grammat. Hebr.* vol. i. p. 51.

<sup>o</sup> קָנָה LXX. τε ἀγαγὼς.

<sup>p</sup> See Isaiah x. 32.

38. Its rightful owner if my land bemoan,  
Held in hard bondage if its furrows groan ;

39. If

stars and planets, the sun, and the moon; which are to them what our bodies are to our spirits, and are the medium of their communication with us <sup>a</sup>.

Ver. 26. *the moon walking*, &c.] He seems to mention the moon with a sort of distinction and preeminence; perhaps, because the Arabs computed their year by the periodical revolutions of that planet, and regulated their religious festivals by her motion.

Ver. 27. *hath been secretly enticed*, &c.] *hath been enticed in secret*. This circumstance deserves attention. It leads to a right explanation of the following verse. He speaks, you find, of an inclination of the heart, which no man knoweth; and of a subsequent action done in privacy, which no man was witness of. I am obliged to the judicious Mr. Peters<sup>r</sup> for the substance of this remark.

*or my mouth*, &c.] *and my mouth hath kissed my hand*. Kissing the idol was an act of religious homage <sup>c</sup>. At this day the Mahometans, in their worship at Mecca, kiss the black stone which is fastened in the corner of the *Beat-Allah*, as often as they pass by it in their rapid walks round that sacred building. If they cannot come near enough to kiss it, they touch it with their hand and kiss that <sup>d</sup>. This seems a remain of the ancient idolatry, though not practised as such by them.

The heavenly bodies being at too remote a distance for a salute of the mouth, their worshippers substituted kissing their own hand in the place of that ceremony.

Ver. 28. *This also*, &c.] *Even this* <sup>e</sup>; even this inclination of the heart and kissing the hand, on looking at the sun and moon, were an heinous crime.

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<sup>a</sup> Pocock. *Specim. Hist. Arab.* p. 5, 138 to 145.

<sup>c</sup> See his excellent *Dissertation on the book of Job*.

<sup>d</sup> I Kings xix. 18.

<sup>e</sup> Pitt's *Account of the Mahometans*. Sale's *Preliminary Discourse*. *Reland de Religione Maham.*

<sup>f</sup> וְזֶה עֲוֹן הַיָּד even this. See the like emphatical sense of וְזֶה in Gen. xx. 5. Prov. xxiii. 15.

39. If the defrauded peasant curs'd my field,  
Or blood of innocence my title seal'd;

40. May

*an iniquity to be punished by the judge*] I apprehend the translation should be; *Even this were iniquity to be punished by my judge* \*; or, which comes to the same meaning, *even this were iniquity, O my judge*. By *his judge* he must surely mean God: For who else can take cognizance of the motions of the heart, or of hidden actions? ver. 27. It appears therefore clearly to me, that he is not speaking of *idolatry* as a crime punishable by *human magistrates*; but as worthy of punishment by God.

*for I should have denied, &c.*] Polytheism is a direct denial of the unity of God: And idolatry is, in every species of it, a renunciation of his sole title to the religious homage of his reasonable creatures.

Ver. 29, 30. *If I rejoiced, &c.*] Not to rejoice in the ruin of an implacable enemy, nor even to allow ourselves to give him reproachful language, or so much as to wish him ill, is virtue in no inconsiderable degree. But to wish well to him, and to do him good offices, is a pitch of virtue known only to the most benevolent of all religions; and recommended only by the greatest of all teachers and the most perfect of all examples.

Ver. 31. *If the men of my tabernacle, &c.*] He appeals to his own domestics for his bounty towards them and liberality to all others. Ikenius, quoted by Schultens, hath given the clearest translation of this verse: *If the men of my tabernacle do not say, who can produce \* a person not satisfied from his flesh* †? that

\* פלילי *my judge*. We had פלילים *the judges* ver. 11. the singular number of which is not פלילי. For the plural of that, according to grammatical analogy, would be פליליים פלילי is its singular number. Wherefore פלילי is that singular noun with the pronoun affix of the first person, *my judge*. Vid. Guarin's *Grammat. Hebr.* vol. i. p. 64.

† נִי יָתֵן *quis dabit, i. e. exhibebit*, as in chap. xiv. 4. Schultens.

‡ מִבֶּשֶׂר *from, or of, his flesh*, that is, the flesh of his camels and sheep which he slew for entertainment of strangers, as well as for the sustenance of his own family. Schultens compares the expression with that similar one in I Sam. xxv. 11. *Shall I then take my bread, and my water, and my flesh* (טַבַּחְתִּי *my slaughter*) *that I have killed for my shearers, &c.*



40. May brambles, for a harvest, choke the foil,  
And weeds unwholsome mock the ploughman's toil!

29. If when misfortune smote my deadly foe,  
I smil'd in secret, and enjoy'd his woe;

30. I, who forbad my tongue the spiteful word,  
And ev'n a revengeful wish abhorr'd——

16. Did I repulse the lowly-bending poor?  
Or went the widow weeping from my door?

17. Have I e'er feasted with a churlish pride  
Alone, without an orphan at my side?

18. Humane affection from the womb I drew,  
And with my growth the tender passion grew:

19. Whene'er a naked wretch before me pass'd,  
His starv'd limbs shivering in the wintry blast;

20. Has the warm life, new bounding in his veins,  
Not blest'd the woolly riches of my plains?

31. If my own house attest not; "When he din'd,  
"Who, unreplenish'd from his table, pin'd?"——

32. My gate flew open at the pilgrim's voice,  
Beneath my roof I bade his heart rejoice.

24. If

that is from his provisions. The Chaldee interpreter understood it in the same manner, "who cutteth of his flesh unsatisfied?"

Ver. 32. *The stranger, &c.*] His family, he says, were witnesses of his hospitality. This virtue was, and still is, the national character of the Arabs. They

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value

24. If I e'er whisper'd to the precious dust,  
Be thou my idol, thou my sovereign trust;  
25. Or glory'd in the pow'r vast wealth bestows,  
My pulse high beating as my treasure rose——
26. If on the rising sun, or silver moon  
Majestic walking to her starry noon,  
27. I look'd ; and, in the folly of my soul,  
My palm the kifs of silent homage stole ;  
28. This, O my Judge, were treason ; this denies  
Thy sole dominion in the earth and skies.
33. If my defence, like Adam's, is but art,  
While, unconfest, guilt rankles in my heart ;

34. With

value themselves upon it as their highest glory. One of their poets expresseth himself very warmly on this subject: "How often, when eccho gave me notice of a stranger's approach, have I stirred my fire that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbours should get possession of him before me."

The learned Schultens, who has favoured us with this quotation from the *Arabian Anthologia*, remarks, that the *eccho*, here mentioned, refers to the practice of a stranger who travels in Arabia by night. He imitates the barking of a dog, and thus sets all the curs in the neighbourhood a barking. Whereupon the people rush out from all parts, striving who shall get the stranger for his guest.

Ver. 33. *like Adam*] The Chaldee Paraphrast very justly understands him here, to appeal to *God* for the honesty of the defence he had been making. "If I have covered my transgression *before him* like Adam." Adam, when called to by God to give account of what he had done, endeavoured to palliate his crime. But how did Job come to the knowledge of that transaction? Adam might

34. With vengeance let th' assembled clans pursue  
 My name ; and, exil'd from the public view,  
 In lonely silence may I veil my head,  
 O'erwhelm'd with terror and with shame o'erspread !

35. Who now an umpire in my cause will find ?  
 Behold my plea, with my own signet sign'd :

Let

relate it to Methuselah, into whose times he lived. From Methuselah the tradition might pass to Noah, then to Shem ; from Shem to Abraham, and so to the several branches of the Abrahamic family ; from which the three friends of Job descended, and probably Job himself.

Ver. 34. *Did I fear, &c.*] This passage seems to intimate, that it was customary among the Arabs to assemble all the families in a tribe for trying a delinquent of high rank. Job imprecates on himself such a solemn condemnation, in case he had concealed, in this apology, any crime whereof he had been guilty. The original will admit of the imprecatory form adopted by Schulzens and Mr. Heath : *Verily let me fear the great multitude, and let the contempt of families terrify me : let me keep silence, and not go out of the door.* The punishment which he imprecates, is, execration by his whole tribe, a life of obscurity, and perpetual imprisonment in his own dwelling.

Ver. 35—37. *Ob that one would hear me, &c.*] His discontent with the ways of Providence, and his justification of himself, rise here to the highest pitch that the poet designed ; and that the character of piety would allow. To use the words of the great Michaelis \*, “ He challenges God to come into judgement with him, and to give his reasons for treating him with such severity. If God would condescend to this, nothing could be more desirable or more honourable for Job. For it would be evident from God’s very accusation, that he was guilty of no fault but what is common to human frailty. Bolder words  
 than

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\* In his *Notes on Dr. Lowth's Prelections*, p. 216. 8vo.

Let God vouchsafe his answer; or indite,  
And the just roll of my offences write:

36. Th'

than these Job had not uttered in the whole dispute. These provoked Elihu to renew the debate: and these are the expressions, for which the Almighty chiefly reprimanded him<sup>a</sup>; taking little or no notice of the rest."

Ver. 35. *Oh that one would hear me*<sup>b</sup>!] He wishes for a third person authorised to try the cause between God and himself. Compare chap. ix. 32, 33. and see the note.

*behold my desire* is] *Behold my signature, or my seal*<sup>c</sup>. This is a figurative way of expressing his readiness and engagement to take his trial. The figure is evidently borrowed from the forms of law; and alludes to some instrument signed by the accused party, whereby he gave security for his appearance on the day of trial.

that *the Almighty would answer me*] *Let the Almighty accuse*<sup>d</sup> me. This is the same challenge as that in chap. xiii. 22. *Then call thou, and I will answer.* See the note.

*and that mine adversary, &c.*] *and let my adversary*<sup>e</sup> *write a bill of accusation*<sup>f</sup>. By his *adversary* he must mean his *accuser*, that is, the Almighty; mentioned as such in the foregoing sentence. An adversary in law is the plaintiff.

<sup>a</sup> Chap. xl. 2, 8.

<sup>b</sup> שָׁמַע, *a hearer*. It is plainly the same in sense here as מְוֹכִיחַ chap. ix. 33.

<sup>c</sup> תָּנִי Michaelis translates it *sigillum meum*; Castellus, *designatio mea*, sc. *ad causam meam defendendam*. In Ezek. ix. 4, it denotes *a signature made by a seal: and he called to the man . . . which had the writer's inkhorn by his side . . . set a mark (תָּנִי) upon the foreheads of the men that sigh, &c.* Compare Rev. vii. 3. Olearius informs us, in his Travels, that the king of Persia seals his rescripts with ink instead of wax; and is therefore always attended by his secretary with a seal and inkhorn.

<sup>d</sup> יַעֲנֵנִי It is used in the sense of *accusing*, or *testifying against*, in chap. xv. 6. and Deut. xix. 16.

<sup>e</sup> אִישׁ רִיבִי

<sup>f</sup> סֵפֶר *a book or roll*; rendered by LXX. *συγγράμμα*; by Grotius, *scripta accusatio*; by Michaelis, *adversatio*.



36. Th' accusing bill, upon my shoulder born,  
 Or as a crown about my temples worn,  
 37. I'll show ; and, dauntless in the noble strife,  
 To the great Plaintiff I'll display my life.

## CHAP.

Ver. 36. *Surely I would take it, &c.*] The original is much stronger, *If I do not take it, &c.* This is an oath. God do so and more to me, if I do not take the bill of accusation upon my shoulder, as a badge of honour. He means that it would afford him matter of triumph: For he was sure it would contain no criminal charge:

*and bind it, &c.*] The sentiment riseth in dignity. He says now, the roll of accusation would be as magnificent an ornament to him as a crown.

Ver. 37. *I would declare, &c.*] The actions of his whole life, or this very defence, shall be, he says, his answer to the inditement.

*as a prince*<sup>s</sup>] This noble expression denotes the courage and magnanimity, with which he would meet his great antagonist.

However daring and culpable this whole passage may be justly thought ; yet it must be owned to have an astonishing grandeur, when it is considered as the language of conscious integrity and supereminent virtue.

Ver. 38—40. *If my land, &c.*] A small degree of attention will, I imagine, convince any one, that the speech ended with the foregoing verse. These verses therefore are out of their original situation. They would enter properly among the articles of *injustice*. Mr. Heath has placed them next after ver. 25. They might better, perhaps, be introduced next after ver. 23.

Ver. 38. *If my land cry, &c.*] His land could not reproach him with having gotten it by unlawful means, nor with defrauding of their wages those who tilled it for him ; much less with having taken away any man's life by false accusation, or otherwise, in order to confiscate his estate. Compare James v. 4. Habak. ii. 11. I Kings xxi.

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<sup>s</sup> נגיד Its verb in Arabic signifies *superavit, vicit; animosus, strenuus, magnanimus fuit.* Golii *Lex. Arab.*

CHAP.  
XXXII.

Ver. 1. Job ended ended his defence—They ceas'd reply—  
He stood absolv'd in his own partial eye.

2, 3. A

Ver. 40. thistles] *thorns*<sup>b</sup>. It doubtless means some plant that has strong and sharp prickles. Chap. xli. 2. *canst thou . . . bore his jaw through with a thorn*<sup>b</sup>. Heb. xl. 26.

*cockle*<sup>i</sup>] This is well known, being a common and hurtful weed in our corn. But what particular sort of weed, or shrub, is intended by the hebrew word, cannot easily be determined.

In general, however, he imprecates barrenness upon his land. We meet with an imprecation of the same kind in *Ædipus Tyrannus* ver. 278. "Let not the ground bring forth any harvest to them."

## C H A P. XXXII.

We left Job, in the close of the foregoing chapter, in high spirits, triumphing in the goodness of his cause against providence itself. We are now entering on the second part of the poem; which prepares the way for changing his too high opinion of his own rectitude into self-abasement, and his complaint of the ways of God into penitence and submission. For the management of this part, the poet introduceth a new personage; of whose extraction, and motives

<sup>b</sup> חוֹחַ LXX. render it *nettle*; Symmachus, *καυθα* a kind of *prickly shrub*; Chaldee, סְלִי *thorns*; Vulgate and Castellio, *tribulus land-caltrops*; so called from its resemblance of a military instrument, which has three spikes contrived in such manner that whatever way it falls on the ground it has one spike uppermost. It is thrown in passes to annoy the feet of the enemy's horses. See Gerarde and Johnson's *Herbal*, and Dr. Scott's edition of Bailey's *Dictionary*.

<sup>i</sup> באֲשָׁה It is some noxious and stinking weed. For באֲשָׁה in Hebrew signifies a *fætid smell* Joel ii. 20. and בִּישָׁא in Chaldee is *mischievous*. The verb also signifies *to stink* Exod. vii. 21. and its fifth conjugation in Syriac *to do harm*. LXX. render באֲשָׁה *εξοχα* the *black-berry bush*; Castellio, *ebulus dwarf-elder*; Symmachus, *αἰνισφευτα* plants which bring no fruit unto perfection; Chaldee, חֻכִּי *noxious herbs*. See Buxtorf's *Lex. Talm.* under חֻכִּי

2, 3. A youth attentive fate, Elihu nam'd,  
 Against them all with holy zeal inflam'd:  
 'Gainst him, who full of self-exalting praise,  
 Above his Maker's justify'd his ways;  
 Them, who, inglorious, left this high dispute;  
 Fierce to accuse, but feeble to confute.

## 4. Silent

motives for renewing the debate, he gives a brief account in the first five verses.

Ver. 1. *because he was righteous*\*, &c.] This translation assigns the reason of the silence of the three friends to Job's last discourse. They looked upon him as too self-conceited and obstinate for conviction. But Mr. Heath gives a different turn to the sentiment; *wherefore Job was justified in his own eyes*. This translation represents him as confirmed, by their silence, in his conceit of the goodness of his cause against God.

Ver. 2. *Then was kindled the wrath*, &c.] These expressions do not mean, that he was in a passion. They are the strong oriental manner of denoting high disapprobation. At most, they signify no more than a becoming warmth.

*the Buzite* <sup>l</sup>] The Buzites were a Syrian or else an Arab family. Their settlement was probably in the neighbourhood of Dedan, Jer. xxv. 23. And Dedan was a city of Idumæa, Jer. xlix. 8. <sup>m</sup> Idumæa was that part of Arabia Petræa where Job lived <sup>n</sup>.

*because*

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\* צדיק *innocens*, as Castellio translates it. It signifies in Prov. xviii. 17. one who has the better cause, or right on his side; *He that is first in his own cause is just* (צדיק) *but his neighbour cometh, and searcheth him*.

<sup>l</sup> The LXX. seem to have read in their copy בעוין, instead of הכוין: for their version is, τῆς Αυσουίδος χώρας *of the land of Uz*.

<sup>m</sup> See Bp. Lowth's *Prælect.* p. 417. n.

<sup>n</sup> See note on chap. i. 1.

4. Silent he fate, while Job his cause display'd;  
This honour to respected age he paid:

5. At

*because he justified himself, &c.] because he made himself more just than God°; that is, he had defended his own innocence in such manner, as to represent God to have done him wrong. Eliphaz thought the very complaint, chap. iii, implied as much. See chap. iv. 17. With greater reason did Elihu put the same construction on the far more querulous language that Job uttered after that, and on many daring expressions which he dropped, especially his presumptuous challenge chap. xxxi. 35—37. Here then we have one of Elihu's motives for entering into this dispute, namely, zeal for the honour of divine providence. The other motive is specified in the subsequent verse: It was the wrong measures which the triumvirate had taken; who, to justify God, had condemned Job for a wicked man. They had so done without evidence: neither were they now able to offer any thing, in reply to the defence which he had made.*

Ver. 4. *had waited till Job had spoken]* This is obscure. We may offer two other translations; either of which is clearer, and connects better with the following member: *And Elihu waited to give an answer to Job<sup>p</sup>, &c.* He paused a while, before he would answer Job; to see whether any of the three friends would answer him.

Or thus, *Now Elihu had waited for Job during the dispute<sup>q</sup>; that is, he had refrained*

° על צדקו נפשו כאלהים For the sense of the verb צדק see the signification of the noun צדיק in the marginal note on the word *righteous* in the foregoing verse. Castello's version is clear, *qui suam causam justiore esse contenderet quam Dei.*

<sup>p</sup> This is the Septuagint version ελπιων δε υπομεινει δευται αποκρισιν ιωβ (Alex. τω ιωβ) In the Hebrew, חכה את איוב בדברים The Septuagint version goes contrary to all the other ancient versions in making בדברים (rendered εμεναι αποκρισιν) the object of the verb חכה; and governed of it by the intervention of the preposition ב Whereas when this verb is transitive, it constantly governs its object by ל, except Hosea vi. 9. where it has no preposition after it; as *troops of robbers wait for a man*, כחכי איש. In short, the Septuagint translate as if the Hebrew had been, חכה בדברים את איוב *he waited for disputations with Job.*

<sup>q</sup> בדברים in sermonibus. The verb דבר signifies to *plead*, or *dispute*, chap. xiii. 3. *surely I would speak to (dispute with) the Almighty, and I desire to reason with God.* דברים the *disputations*, as in chap. xxxi. ult. the words (the pleadings or disputations) of Job are ended. It is used again in the same sense ver. 11. of this xxxii. chap.



5. At length, none anfw'ring fuch a vain defence,  
Ardent he rofe, and gave his modeft fenfe.

6. Fathers, my youth, thus long, through bashful fear,  
Refrain'd to reafon in your aged ear:

7. Reply,

refrained from attacking him, fo long as the debate was kept up between him and his antagonifts.

*because they were elder than he*] This refpect for his seniors, and fuperiors, which the author himfelf affigns as the reafon of Elihu's filence, is an honourable testimony to his *modesty*.

Ver. 6. *And Elihu . . . answered and faid*] Profeflor Michaelis is very fevere upon Elihu and his fpeech, as Codurgus had been before him. He charges this young man with high conceit of himfelf, and cenfures his difcourfe as little or nothing to the purpofe of the queftion in debate. But the facred writer bears witnefs to his *modesty*, in the foregoing verfe: and Job's patient attention to his long fpeech, without offering a word of reply, is a ftrong prefumption of the *pertinence* of it. Its good fenfe will perhaps further appear in the courfe of thefe notes. I will, now, only add that Elihu's plan for humbling Job is purfued and compleated by the Almighty.

*I am young, &c.*] For a youth to fpeak in fuch an afsembly, on fo delicate and difficult a fubject, and after that his fuperiors in age, and men renowned for their wifdom, had given up the difpute; was an aftonifhing phenomenon in Arabia\*. Elihu was confcious of this vaft weight of prejudice againft him. Like a fkilful orator he endeavours to remove that obftacle, and to fecure the favour and attention of his hearers, before he enters on the queftion in debate. To this end, he reprefents to the three elders his bashful timidity, his reverence of age, and expectation of inftruction from them. He next alleges, that found judgement is the gift of heaven; that this quality is not a neceffary effect of years; and that, with all the wifdom for which they were famed, they had failed  
in

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\* See ver. 15. and compare chap. xxix. 8.

7. Reply, I thought, beſcem'd the head of ſnow,  
And wiſdom's voice from ancient lips ſhould flow.
8. But wiſdom is a gift, the breath divine  
Moves on the ſoul and calls the light to ſhine:
9. The ſam'd for wiſdom are not always wiſe,  
Nor in grey locks the pow'r of judgement lies.
- 10, 11. Hear, then, my ſenſe: I waited; while you fought  
For answers, and exhausted all your thought:

12. Yea

in this diſpute. He therefore begs their indulgence of him to deliver his ſentiments—He had patiently attended to them—They had not convicted Job—Neither was their argument, that *his afflictions were ſufficient evidence of his guilt*, a proper means of conviction. This appears to me the ſum of his addreſs to the three antagoniſts, from ver. 6. to the end of ver. 14.

Ver. 8. *But there is a ſpirit in man*, &c.] He had taken notice in the foregoing verſe, of the wiſdom to be expected in a *natural way* from age and experience. Here he ſeems to oppoſe to that a ſuperior ſagacity derived from divine aſſiſtance. The ancients aſcribed all extraordinary endowments to ſuch an influence. This ſentiment occurs frequently in Homer.

Ver. 9. *Great men*, &c.] This is an indirecſt and modeſt intimation, that they had miſtaken Job's caſe and treated it in an improper way. He therefore intreats them, in the next verſe, to hear his ſentiments of it.

Ver. 10. *I ſaid, bearken*, &c.] He had not ſaid ſo before. The tranſlation ſhould be in the preſent time, *I ſay*: I now therefore beg to be heard.

barken

<sup>s</sup> Caſtellio's tranſlation is, *verum afflatu aguntur homines*; but men are aſſed by a divine influence, &c.

<sup>i</sup> אָנִכְתִּי This indeed is the preterite. But the hebrew preterites were aoriſts in the original ſtate of the language, as hath been obſerved, from Michaelis, more than once in the courſe of theſe notes. Our bible tranſlation renders them frequently in the preſent time. See chap. xxviii. 4. *He ſetteth—breaketh*, &c.

12. Yea still I wait, attentive—but I find  
Nor Job confuted, nor reply design'd:
13. Say not; " 'Tis wisdom, that we leave to God  
" To humble this stiff sinner with his rod—"
14. His words, unaim'd at me, shall meet reply  
Unlike to yours; a diff'ring path I'll try.

15. Amaz'd

*hearken]* *hearken ye*". He still addresseth the three elders, as appears from the following verse.

Ver. 12. *or that answered his words]* Not one of you hath answered his last words; his bold apology, wherein he offers to defend his cause against God himself.

Ver. 13. *Left ye should say, &c.] say not*", &c. Do not excuse your ceasing to reply; by alleging, that the wisest course to be taken with Job is to leave him to be sifted and humbled by God, as being too obstinate to be reclaimed by man. *we have found out wisdom; 'tis God must confute him*", not man. So Mr. Heath translates the hebrew.

Ver. 14. *Now he hath not directed, &c.]* His aim in this observation is to shew, that he enters not into the dispute with any personal animosity against Job, or with any other prejudice whatsoever.

*neither*

<sup>ו</sup> שְׁמַעָה *hearken thou*. But all the ancient versions, except the Chaldee (says Mr. Heath) read שְׁמַעוּ *hearken ye*. The MS. Oxford Bodley Archiv. A. 97. reads in this manner.

<sup>ו</sup> פֶּן תֹּאמְרוּ *say not*. The particle פֶּן here signifies *ne*; it is dissuasive. The same sense it has Isaiah xxxvi. 18. Jer. li. 46. Mr. Heath.

<sup>\*</sup> יִרְפְּנוּ *Let (God) push him down*. Castellio has hit the sense, *cum a Deo persequendum he must be pursued by God*. We english the participle, *driven to and fro*. chap. xiii. 25.

It signifies in Arabic *to card cotton*, by shaking it with a proper instrument. Hence I imagine Schultens took his *excutio*, *Deus excutiet eum* God will shake him thoroughly. Vid. Castell. *Lex. Hep*. Horace useth the same metaphor; *te ipsum coxente, &c. examine yourself, whether you have not faults either natural or acquired*. Sat. i. 3. vet. 34.

15. Amaz'd, confus'd, they sit; bereav'd of tongue—

16. Patient of this delay, I've waited long—

Dumb

*neither will I answer him with your speeches*] Their speeches were levelled against his whole moral character; aiming to prove him a *wicked* man, from the similarity of his sufferings to those of notoriously wicked men. Elihu takes another course. He limits his censure to Job's answers in this dispute. He fixes upon some of the most obnoxious passages; such as seemed to betray too high conceit of his own virtue, want of respect to God, and dishonourable sentiments of Providence. He takes occasion from those passages to vindicate the divine goodness, equity, and justice. Towards the close, he gives a magnificent representation of the power and wisdom of the Deity in his works<sup>y</sup>. The whole discourse is admirably fitted to silence Job's murmurs, to humble his vanity, and to produce in him reverent submission under the rod of the Almighty.

Ver. 15, 16. *They were amazed, &c.*] To suppose, with some, that the author here speaks in his own person, would be to make a very inelegant and unusual historical parenthesis in the middle of a dramatic speech. Yet on no better foundation stands the notion, that Elihu was the writer of this poem. It is much more natural to translate these verses in the present time, as Castelleo and Schultens have done.

Ver. 15. *They are amazed<sup>z</sup>; still they answer not:*  
*Words are removed<sup>a</sup> from them.*

Ver. 16. *And I wait; but they speak not:*  
*But they are at a stand; still they answer not.*

Here Elihu turns to the *audience*; desiring them to observe the confusion of the three seniors, who, though he had waited and was still waiting for their reply

<sup>y</sup> Chap. xxxvi. 24. to the end of chap. xxxvii.

<sup>z</sup> חתו *they are in consternation.* This and the rest of the verbs in these verses are in the preter tense; which is here used for the present. See the marginal note on ver. 10.

<sup>a</sup> העתיקו *are removed.* The original is, *they have removed words from them.* The impersonal active is very frequently used for the passive. This is the word which we english *to remove*, chap. ix. 5.



Dumb they remain—not one essays to speak—

17. My meaner voice must, must the silence break:

18. My soul, so deeply and so long intent,  
Is crowded full, and labours for a vent:

19. My thoughts ferment like wine; restraint is vain—  
Pierce, pierce the vessel, or 'twill burst in twain:

20—22. My

reply to Job, had nothing to offer. That there were others present at the meeting of the three friends at Job's house, is certain: For Elihu was present. It seems not improbable, that this was an assembly, like those which the literati among the Arabs used to hold, for conferences on points of philosophy, poetry, &c. Harir, the Cicero of the Arabians, intitled his work, from that custom, *the assemblies*.

Ver. 17. *I said, I will answer, &c.*] The words *I said* are not in the hebrew. They are very improperly inserted. Elihu is going on in his address to the audience; whose benevolence he endeavours to obtain, by pleading the fulness of his thoughts and the irresistible impulse he was under to give them vent.

Ver. 18. *The spirit within me, &c.*] I do not see that these expressions import a claim to *inspiration*, any more than those of Zophar, chap. xx. 3. *The spirit within me causeth me to answer*. The words imply courage, strong emotion, and powerful impulse of the thoughts.

Ver. 19. *my belly*] The hebrew word is the same that is englished *within me* in the foregoing verse. It denotes the interior part of the man, *the mind*. Prov. xxii. 18: *For it is a pleasant thing, if thou keep them* (the words of the wife, ver. 17.) *within thee*; in the hebrew, *in thy belly*, i. e. thy mind. The Arabian writers use this expression for the mind: One of them, speaking of the great strefs which some laid on the ablutions prescribed in the Koran, observes, that while they were so scrupulously nice about the exterior purity of the body, the inward part lies uncultivated and over-run with pride, ignorance, and hypocrisy<sup>b</sup>.

as

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<sup>b</sup> Pocock. *Specimen. Hist. Arab.* p. 303, בטן.

20—22. My lips shall ease me, shall effuse abroad  
 This honest heart by no man's person aw'd:  
 Unskill'd in courtly titles, plain and free  
 My phrase, expect no soothing arts from me;  
 Lest he, who gives my heaving lungs to breathe,  
 That instant hurl me to the shades beneath.

CHAP.

*as wine, &c.*] he means *new wine*<sup>c</sup> that is fermenting. This is a most lively image of a benevolent mind full of important thoughts, and impatient to communicate them for the benefit of others.

*like new bottles*] Their bottles being made of skins, either dressed or undressed, were not liable to burst till they were grown *old*. Compare Jos. ix. 13. with Matt. ix. 17. Grotius, in his note on Matt. ix. 17. inclines to understand *new bottles* here of bottles that have new wine in them.

Ver. 21. *Let me not, &c.*] He here assures the audience that he will deliver his sentiments with that noble freedom and impartiality, which truth and the honour of providence demanded.

Ver. 22. *flattering titles*<sup>d</sup>] The Arabs make court to their superiors by carefully avoiding to address them by their proper names; instead of which, they salute them with some title, or epithet, expressive of respect<sup>e</sup>.

*my maker would soon, &c.*] The crime which he apprehended would expose him to such danger, could be no other than that respect to the persons of men, which would make him timid and unfaithful in the cause of truth and God.

<sup>c</sup> Symmachus, *ωσπερ οινος νεος*; so likewise Chaldee and Vulgate. LXX. translate the whole sentence *ωσπερ ασκος γλυκυς ζεων δεδεμενος* as a leathern bottle full of sweet wine upon the fret, and close tied.

<sup>d</sup> כנה Vid. Pocock, in *Carm. Togr. not.* p. 3.

<sup>e</sup> *Id. ubi supra.*

CHAP.  
XXXIII.

- Ver. 1. Attend, O Job ; with no unheeding soul  
 Receive my reas'ning, patient of the whole :
- 2, 3. Unmix'd with passion, from a tongue sincere,  
 No mean monition shall invite thy ear.
4. That forming spirit which all flesh inspires,  
 Breathes in my lungs and feeds the vital fires :
5. Me answer, if thou can ; thy plea dispose,  
 Stand firm, and with thy fellow mortal close.
6. I to thy wish arise, for God I speak ;  
 Fashion'd like thee, of elements as weak :

7. My

## C H A P. XXXIII.

Ver. 1—7. Elihu proceeds with caution in this delicate affair. He now addresseth himself to Job, and solicits his candid attention by several engaging motives. Is this the manner of a vain presumptuous speaker?

Ver. 3. *My words, &c.*] According to this version, he promiseth to deliver his sentiments with *honesty* and *perspicuity*. But the latter clause may be turned, *and my lips shall utter knowledge purely*. *Good intention* and *sound instruction* seem to be the qualities, which, he says, shall recommend his discourse.

Ver. 4. *The spirit of God, &c.*] He repeats this sentiment in ver. 6. *I also am formed out of the clay*. It intimates that Job might engage such an adversary on equal terms; having nothing to fear but the strength of his arguments.

*The Spirit of God* is of the same import with *the breath of the Almighty*! just as *bath made me* is synonymous with *bath given me life*. Tradition had conveyed to these men the knowledge of man's formation. Compare Gen. ii. 7. Ps. xxxiii. 6.

Ver. 6. *according to thy wish*] See chap. xvii. 3. and the note. He may also possibly refer to those words in chap. xxxi. 35. *Let the Almighty testify against me :*

7. My arm no thunder wields, my face displays  
No godhead terrors and o'erwhelming blaze.

8, 9. I've heard thee vaunt thy pureness, heard thee claim  
Unfully'd virtue and a faultless name ;

10, 11. Heard thee accuse thy God, of hate complain,  
And study'd quarrel, and his cruel chain.

12. Arc

*let mine adversary write a bill of accusation. Elihu says, I am in God's stead, and rise to speak in behalf of God: I will testify against thee.*

Ver. 7. *Behold my terror, &c.*] You are in no danger of being confounded by the terror of my appearance, nor of being born down by the greatness of my authority. We cannot enter into the beauty of this delicate reprehension, unless we recollect those daring expressions in chap. ix. 34, 35. xiii. 20—22.

Ver. 9—11. *I am clean, &c.*] These verses contain the object of Elihu's censure in the present chapter. The language of the ninth verse favours too much of pride. The tenth and eleventh verses are a complaint of harsh treatment, which reflects on the *goodness of God*.

Ver. 9. *I am clean, &c.*] Job had not used these very expressions, but he had used others equivalent to them. Chap. ix. 30. *Verily I have washed myself with snow water, and have made my hands clean in innocence.* and ver. 21. *I am perfect.* chap. x. 7. *Thou knowest that I am not wicked.* chap. xvi. 17. *Not for any injustice in mine hands: also my prayer is pure.* chap. xiii. 23. *How many are mine iniquities and sins? make me to know my transgression and my sin.*

Ver. 10. *he findeth occasions against me*] *He inventeth harsh things<sup>1</sup> against me.* These words are plainly synonymous with those in chap. xiii. 26. *For thou writest bitter things against me, and makest me to possess the iniquities of my youth.*  
and

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<sup>1</sup> חֲנוּנוֹת *harsh things.* LXX. *μεμψιν* accusation; Chaldee, *matters of complaint*; Vulg. *querelas.* In Arabic, the verb, according to Castell. signifies in one conjugation *crudam reliquit, nec coxit carnem*; in another conjugation *mutuas inimicitias cum illo exercuit.* See also the *Commentary* of Schultens.



12. Are these a just man's murmurs? Mortal, know,  
 God reigns above, our blindness creeps below :
13. Why dost thou wrangle with a Pow'r, whose throne  
 Will justify its mystic ways to none ?
14. Once, yea again, when thoughtless man offends,  
 Th' Almighty Sire his warning message sends :

But,

and chap. xxx. 21. *Thou art become cruel to me, &c.* Elihu doubtless glances at these obnoxious passages.

Ver. 10. *He counteth me for his enemy*] Chap. xiii. 24.

Ver. 11. *He putteth my feet, &c.*] Chap. xiii, 27.

Ver. 12. *in this thou art not just*] not justified. this language is utterly indefensible. it is no evidence of your piety. it is too querulous and irreverent to be used to so great a Being as God.

*God is greater than man*] This is one of those modes of speaking which imply much more than is expressed. There is a kind of ironical castigation in it. as if he had said, You talk to God as to an equal: but methinks he is somewhat superior to us.

Ver. 13. *Why dost thou strive, &c.*] Job's extravagant justification of himself and murmurs against providence (ver. 9, 10, 11.) are what Elihu justly calls *striving against God*. The Almighty passeth the same censure upon them chap. xl. 2. To convince Job how wrong and culpable this behaviour is; Elihu argues, first, that it is irreverent, and fruitless: God, says he, will never stoop to defend his measures against murmurers, nor will communicate the reasons of them to those who cavil at his dispensations. *For he giveth not account of<sup>e</sup> any of his matters.*

Ver. 14—18. *For God speaketh, &c.*] He alledges another argument against *striving*

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<sup>e</sup> לא יענה *he will not defend.* It is used for *answering to a charge.* Chap. xiii. 22.

But, if despis'd, his monitory lore  
Sollicits the averted ear no more.

15. In midnight shade, when sleep on mortal eyes  
Sinks heaviest down, he bids the vision rise :  
16. The vision, with celestial impress sign'd,  
Conveys high mandate to the waking mind ;

17. To

*striving with God.* There is no just cause for it. God has sufficiently manifested his goodness and care of human kind, by the methods which he takes to shew them their duty, to recover them from their wanderings, and thereby to save them from destruction. One method is, to reveal his will to them in a dream. By mentioning this, and dwelling upon it, he seems tacitly to reprove Job, for not having paid regard to the dream of Eliphaz. Chap. iv. 12, &c. That old Gentleman could not fail of being pleased with this piece of respect shewn to him.

Ver. 14. *God speaketh once, &c.*] The *Latin Vulgate* has given, I apprehend, a more just translation. *God speaketh once, but he does not repeat<sup>b</sup> the same thing a second time.* If the revelation be disregarded, we are not to expect a favour of that kind any more.

Ver. 15. *in a dream*] See Gen. xv. 12. xx. 6. xxviii. 12. xxxi. 24. The heathens, somehow or other, came to the knowledge of God's revealing his will to men in this way. Agamemnon's dream, in the second book of the *Iliad*, is a proof of the high antiquity of the notion among them.

Ver. 16. *and sealeth, &c.*] He puts his signet to the instruction. These divine dreams were accompanied with sufficient evidence of their original, and of the authority of the instruction they conveyed.

<sup>b</sup> לא ישורנה *he will not repeat it.* The author of the *Vulgate* read *jesbor* instead of *jesbur*, whom Mr. Heath follows. The root of *jesbor* is שרר, which in the Syriac language signifies *confirmavit* (vid. *Castell.*) *stabilivit.* God will not confirm it, by a second revelation. שריר in Chaldee is *firmum, ratum.* *Castell.* *Castellio's* version also agrees with the *Vulgate*, *siquidem semel loquutus Deus, iterare nescit.*

17. To heal man's follies, to abase his pride,

18. And turn the level'd shaft of death aside.

19. Or else, his grace commissions fierce disease

The sinner in his lusty bloom to seize.

Cast on his bed he groans in griding pain,

While raging fever boils in every vein:

20. The

Ver. 17. his *purpose*] rather, his *doing*, or *work* as the margin of our bibles has it; viz. all actions and words which proceed from *pride* mentioned in the next clause, or from any other corrupt affection. Pride may comprehend insolence towards God, and towards man. But I apprehend Elihu had his eye on the former; and that he glances at Job's too high opinion of his own rectitude and merit, which gave rise to his complaints against God. Elihu thought, that some of his expressions favoured of this vanity; and that his affliction was sent to correct that fault, and to teach him humility. See chap. xxxii. 2. xxxiv. 37.

Ver. 18. *the sword*<sup>1</sup>] The sword of *the destroyers* (ver. 22.) that is the destroying angels. See APPENDIX, Numb. IV.

*the pit*<sup>\*</sup>] This is one of the names of the sepulchral grot, denoting it to be a place of putrefaction. See Bp. Lowth's Prelections, p. 87. n. 8vo.

Ver. 19—30. *He is chastened also*<sup>1</sup>, &c.] He passeth now to another method used by the goodness of God for healing moral disorder in his human offspring; namely, the discipline of bodily affliction. This comes home to the circumstances Job was in. The painting is strong, and the whole description highly graphical

<sup>1</sup> שֶׁלַח *the missive weapon*, Vulg. *gladius the sword*. It signifies in Arabic *any weapon of war*. Pocock. Specim. Hist. Arab. p. 356.

<sup>\*</sup> שֶׁחַת *the pit*. The verb נִשְׁחַת signifies *to be corrupted, or rotted*, in Jer. xiii. 7. where it is englished *was marred*.

<sup>1</sup> וְ, this copulative denoteth here transition to a new topic. It is well rendered by LXX. πάλιν *again*.

20. The languid stomach turns, with sick'ning hate,  
From the plain viand and the flav'rous cate.
21. His flesh consumes away, the bones within  
Transparent starting through his shrivel'd skin ;
22. His soul now trembles on the verge of fate,  
And death's dread angels for the signal wait.
23. If then some delegate of heav'n, renown'd  
For sacred skill (rare gift on human ground)

24. The

graphical and affecting. It does honour to the powers of Elihu, or rather of the Poet.

Ver. 19. *and the multitude of his bones, &c.*] The original is, *and<sup>m</sup> (when) the multitude of his bones is strong<sup>n</sup>*. The hebrew word for *pain*, in the first sentence, signifies *affliction* <sup>o</sup> in general. He is seized with some dangerous distemper, when he is in his full strength.

Ver. 20. *His life—his soul*] These terms denote the person himself. They are equivalent to the personal pronoun *He*. Both the Greeks and Romans used this manner of speaking <sup>p</sup>.

Ver. 22. *His soul—his life*] See the note on ver. 20.

*the destroyers*] See the note on ver. 18, and the APPENDIX, Numb. IV.

Ver. 23. *a messenger* <sup>q</sup>] One sent by the providence of God, or by special commission

<sup>m</sup> ך here signifies the circumstance of time, *when* ; as in chap. i. 13. *And there was a day when (ך) his sons, &c.*

<sup>n</sup> So the Chaldee.

<sup>o</sup> מַכָּאוֹב LXX. turn it *μαλακία*. It signifies *a violent bodily affliction* in Psal. xxxviii. 18. Compare ver. 3, 4, 5.

<sup>p</sup> Ληστών Είος for *λησται* robbers. *Omnem medicorum vitam* for *omnes medicos* ; *Nostra vita* for *ego*. Vid. Merric's *Annot. on Psalms*, p. 182.

<sup>q</sup> מַלְאָךְ *a messenger*. This is the proper and very frequent meaning of the word. It is also frequently used for *an angel*, because angels are the messengers of God. But there is nothing



24. The sick his duty shew; the fav'ring Pow'r  
Salvation wills:

“ Fly, Health, to yonder bow'r,  
“ Contrition hath appeas'd my wrath; go, fave  
“ The penitent, and disappoint the grave.”

25. His

commission from him, to assist the sick man with his instructions and prayers. I cannot see any thing in the character and office of the person introduced here, but what will agree to any good man eminent for wisdom and piety; and much more to a prophet.

*an Interpreter] an eloquent person'.*

*his uprightness']* his duty; what right reason and religion required from a man in his situation; repentance, submission, and prayer to God for pardon. The instruction is supposed to be effectual; as appears from the following verses.

Ver. 24. *Then he is gracious, &c.]* God mercifully accepts his repentance, and saith *Deliver him, &c.* that is, he shall be delivered *from going down to the pit.*

*a ransom]* or, *atonement*; as it is in the margin. Whatever is a means of averting punishment and conciliating the divine favour, is termed in scripture an *atonement*. The intercession of Moses<sup>r</sup> and the act of Phineas<sup>u</sup> are so called; and here the sick man's repentance<sup>w</sup>.

nothing in this passage, or in the context, which obliges us to suppose that Elihu meant *an angel*. It is also remarkable, what Mr. Heath informs us; that in the Manuscript Oxon. Laud. A. 262. the word מלאך here is not acknowledged by the pointer; being not pointed, but dotted over (מלאך) he supposing it to be interpolated.

<sup>r</sup> מליץ *an eloquent person*, so it signifies in Chaldee. Vid. Castell. *Lex*.

<sup>u</sup> ישר *his duty, suum officium* as Castellio turns it.

<sup>w</sup> Exod. xxxii. 30.

<sup>u</sup> Numb. xxv. 13.

<sup>w</sup> Ecclesiasticus xxxv. 3. *To depart from wickedness, is a thing pleasing to the Lord; and to forsake unrighteousness, is a propitiation.*

25. His flesh, replenish'd with young juices, grows,  
And with a second prime his aspect glows :

26. Now in th' assembly of the just he stands,  
Before God's altar, with uplifted hands :  
His pray'r ascends, the Pow'r looks smiling down  
On new-born virtue, and with bliss will crown.

27. Sweet swells the carol'd hymn ;

“ With loudest praise

“ I sing thy mercy, and adore thy ways :

“ On

Ver. 25. *His flesh, &c.*] A beautiful description of the sick man's recovery. The word translated *shall be fresher*<sup>x</sup>, is an elegant metaphor from plants, which having being withered by a long drought, recover their vigour and verdure upon the falling of a shower of rain.

Ver. 26. *He shall pray, &c.*] He is here represented offering a sacrifice to God, in the assembly for divine worship, accompanied with a prayer and a hymn. *The face*, or presence, of God means the place where he is publicly worshipp'd<sup>y</sup>. *To see the face of God with joy* is to offer up a thanksgiving hymn in the worshipping assembly<sup>z</sup>: and God's acceptance of him, and blessing him for returning to his obedience, is expressed by *rendering unto man his righteousness*.

Ver. 27, 28. *He looketh upon men, &c.*] *He shall sing*<sup>a</sup> *before men*, and say, &c.  
This

<sup>x</sup> רִנָּה is *fresher, revirefcens augetur*; so Cocceius happily renders it. For, according to Schultens, it is a compound of two Arabic verbs; *tarah* (by transposition *ratah*) *viguit recenti succo*; and *push, crevit*.

<sup>y</sup> Gen. iv. 14. Exod. xxiii. 15. in the hebrew. Psal. xlii. 3. in the hebrew.

<sup>z</sup> Psal. xlii. 4. *I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.* See also Psal. xcv. 1, 2. C. 2. *Come before his presence with singing.*

<sup>a</sup> יָשַׁר *cantabit*. It bears this sense in the conjugation *kal*, Psal. vii. 1. lxxxvii. 7. I Sam. xviii. 6. Schultens.

- “ On me, a sinner thy rebuke was laid ;  
 “ Light was the chast’ning, with the trespass weigh’d :  
 28. “ Snatch’d from the gaping pit, unworthy I  
 “ Live, and again salute the cheering sky.”  
 29. In all these works, the Great Paternal Mind  
 Oft manifests his care of human kind ;  
 30. And calls his offspring, when their footsteps stray,  
 From shades of death to live beneath his ray.

## 31. This

This refers to the *joy* ver. 26. The words of his confessional and thanksgiving hymn, or rather the substance and burden of it, are ; *I have sinned, &c.*

*and it profited me not*] rather, *and have not received according to my desert<sup>b</sup> : for he hath delivered my<sup>c</sup> soul from going into the pit, and my<sup>c</sup> life beholdeth the light.*

Ver. 28. *my soul—my life*] that is, me—I ; *he hath delivered me—I beheld the light.* See the note on ver. 20.

Ver. 29. *oftentimes*] in the margin, *twice, thrice* ; a manner of speaking which seems to import variety rather than frequency. The Greek version turns it, *three ways<sup>d</sup>* ; namely, *dreams*, ver. 15. *bodily affliction*, ver. 19. and a *divine messenger*, ver. 23.

Ver. 30. *To bring back his soul, &c.*] He repeats from ver. 18. The merciful design of divine admonitions and corrections ; in order to fix the persuasion of it in the mind of Job. Eliphaz and Zophar had hinted this, chap. v. 17, 18. xi. 11, 12. But Elihu expatiates on the subject. His aim likewise differs from theirs. The reclaiming of a *wicked man*, such as they supposed Job to be,  
 was

<sup>b</sup> לא שוה לי Vulg. turns it, *ut eram dignus, non recepi* ; Castellio, *illum non sibi par retulisse*. שוה imports equality between two things that are compared together, as in Prov. xxvii. 15. Isaiah xli. 5. *To whom will ye liken me, and make me equal?* So here, the sinner confesseth that his chastisement was not equal to his offence. In the Syriac Testament, Luke xii. 48. Acts xxviii. 18. it denotes desert of punishment, *worthy of stripes, worthy of death.*

<sup>c</sup> היתי, נפשי So it is in the text, and so LXX. and Syriac read. Our marginal translation also adopts that reading.

<sup>d</sup> פעמים שלש *two times, thrice.* Gr. Schol. διὰ τριῶν τεταυ τριῶν. Vid. Druſum.

31. This ponder'd well ; hear me, O Job, again,  
 32. Or answer make, if answer fit remain :  
 To just defence I pledge a candid ear,  
 Full loth to censure, but o'erjoy'd to clear.  
 33. Else give me audience ; and the friendship prize,  
 Which shews thee where the path of wisdom lies.

CHAP.  
XXXIV.

1. He paus'd ; then spake again, with zeal severe :  
 2. Sages and men for knowledge fam'd, give ear ;

3. A

was the point they had in view. Whereas Elihu speaks of these divine rebukes, as applied to the cure of faults which are not inconsistent with general goodness.

Ver. 32. *I desire to justify thee*] *I desire that thou shouldst be justified*<sup>c</sup>. It will be a pleasure to me to find you innocent of arraigning the goodness of God.

These expressions of Elihu discover a candour and ingenuity too seldom to be met with in religious disputes.

Ver. 33. *I shall teach thee wisdom*] This language may appear too assuming for a young man to use to his superior. But it should be considered, that he thought it inconsistent with his duty to respect any man's person in such a cause as this. In the next place, the silence of Job was a tacit acknowledgement of the pertinence of what Elihu had already advanced : and thirdly, the words amount to nothing more, than an engagement to offer further what Job would still approve as sound sense and salutary instruction.

C H A P. XXXIV.

In the foregoing chapter Elihu vindicates the *goodness* of God ; in this chapter his *justice*.

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<sup>c</sup> דקדק LXX. δικαιωθῆναι σε ; Vulg. *Volo te apparere justum* ; Castellio, *nam equidem te innocentem esse cupio*.



3. A skilful ear its test to words applies,  
As the sound palate diff'ring savors tries:
4. Let calm debate our wary sentence guide,  
And truth's own voice this weighty cause decide.

- 5, 6. " My innocence, unheard (thus Job complains)  
" Heav'n dooms to suffer a delinquent's pains ;  
" Unmeriting I mourn a mortal wound."

7. Where can this scoffer's parallel be found?  
So lavishing of tongue, so bold to think,  
His pride a dropfy, cavilling his drink :

8. He

Ver. 1—4. *Hear my words, O ye wise men, &c.*] Job remaining silent, Elihu renews his address to the three seniors ; and appeals to their judgement. By this respectful method of interesting them in the debate, he effectually engages their favourable attention.

Ver. 5. *I am righteous, and God hath taken away, &c.*] See chap. ix. 15, 20, 21. xvi. 17. xxvii. 2. and the notes. His expressions imported in their obvious meaning an impeachment of *the justice* of God.

Ver. 6. *Should I lie against my right?*] *Contrary to my right, I am cast* <sup>1</sup> in my cause. He had complained, that God treated him as a wicked man, knowing him at the same time not to be so. Chap. x. 2, 3, 7, 15.

*my wound is incurable, &c.*] See chap. vi. 4, 26. ix. 17.

Ver. 7, 8. *What man, &c.*] Elihu's expressions may seem too severe in this place.

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<sup>1</sup> אָבֹב *causâ cado, damnor*, as Schultens interprets it. Castellio takes it in the same sense, *Dicit Jobus . . . sibi in suo jure injuriam fieri*. It has the signification of *overthrowing* in chap. xxiv. 25. *who will make me a liar?* who can overthrow what I have alledged?

8. He walks with atheists, he adopts their strain;

9. "Vain is all virtue, all religion vain."

10. Ye sages, hear me: Let us far remove

Injustice from the scepter'd Pow'r above:

11. Whose

place. But they are only a strong way of saying, that Job's complaints were too much akin to those of atheistical men, who revile providence and ridicule religion.

Marmoreo tumulo Licinus jacet, at Cato nullo,  
Pompeius parvo. Quis putet esse Deos.

*Licinus lies in a tomb of marble, Cato has none, Pompey a little one. Who can suppose that there are Gods?* Licinus was a famous Roman barber whom Augustus made a senator for his hatred to Pompey<sup>s</sup>.

Ver. 9. *For he hath said, it profiteth, &c.*] Job, so far from using such infidel language, had entered his protest against it chap. xxi. 14, 15, 16. Notwithstanding which, his complaint of hard measure from God, and of the frustration of all the hopes he had formed of a reward to his virtue, would scarce admit of any other construction. See chap. xix. 10. xxix. 18. xxx. 21, 26.

*that he should delight himself<sup>h</sup>, &c.*] Or, *that he should set his affection<sup>i</sup> upon God.* It is not the same word in the original with that in chap. xxii. 26. *thou shalt have delight<sup>k</sup> in the Almighty.* But the meaning seems to be alike. It signifies to esteem the favour of God our supreme felicity, and to take pleasure in doing what will be pleasing to him.

Ver. 10—30. *Therefore hearken, &c.*] He enters on his defence of the divine justice, and continues it to the end of ver. 30.

<sup>s</sup> Dacier's notes on Horace's *Art of Poetry*, ver. 301.

<sup>h</sup> בְּרַצְתָּו עִם אֱלֹהִים occurs but once more constructed with עִם, namely in Psal. L. 18. *then thou consentedst with him.* The interlineary version there is, *delectabar eo, thou wast delighted with him.*

<sup>i</sup> So our bible renders רָצָה in I Chron. xxix. 3. *I have set my affection to (ב) the house of my God.*

<sup>k</sup> תִּתְעַנֵּג

11. Whose retributions, with exactest plan,  
 Answer to virtue and to vice in man.
12. God injures none: his independent might  
 Disdains to bend th' eternal rule of right.
13. Or is he viceroy of this puny ball?  
 Who, then, the founder of the world's vast All?
14. Were God a tyrant, would he not resume  
 His quick'ning spirit? terrible the doom!

15. Which

Ver. 10. *far be it from God, &c.*] In our conception of an infinitely perfect being, we are to remove injustice and tyranny to an infinite distance from him. This position is the same with Bildad's chap. viii. 3. But Elihu supports it by several new arguments.

Ver. 11. *For the work of a man shall be, &c.*] This is a necessary consequence from the foregoing proposition.

Ver. 12. *will not do wickedly*] *will not do wrongfully*<sup>1</sup>. He will not injure any.

#### ARGUMENT I.

Ver. 13. *who hath given him a charge*<sup>m</sup>, &c.] Elihu's first argument, to prove that God cannot be unjust, is taken from his *independence*. Were God a subordinate governor, he might be tempted to commit injuries to gratify the avarice or resentments of his superior.

*or who hath disposed, &c.*] *Or who hath made*<sup>n</sup> *the whole world*? If the God whom we worship be a delegated governor, who is the God above him, the maker of the universe?

<sup>1</sup> לרשע Exod. ii. 13. *He said to him that did the wrong*

<sup>m</sup> פקד Isai. x. 28. *to Michmas he hath committed* (יפקיד) *his carriages*. Job xxxvi. 23. *Who hath enjoined him his way?* מִי פָקַד עָלָיו דַּרְכּוֹ What superior hath prescribed to him Rules for his administration. See also II Chron. xii. 10.

<sup>n</sup> שם condidit, Castellio. See Exod. iv. 11.

15. Which in a moment would unpeuple earth,  
 And into dust resolve all fleshly birth.  
 16. This reas'ning ponder, and its sequel weigh:  
 17. Unjust and cruel is almighty sway?

18. Cruel.

#### ARGUMENT II.

Ver. 14, 15. *If he set his heart upon man, &c.] If he set his heart against ° man, &c.* He argues now from the divine *benevolence*. Tyrants are malignant, revengeful, and cruel. If God were so, this earth, instead of being full of the goodness of the Lord, would become a dreadful scene of desolation: instead of preserving, he would extinguish the sinful race of man. The author of the *Wisdom of Solomon* <sup>p</sup> reasons in much the same manner on God's tender mercies over all his works: *For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldst thou have made any thing, if thou hadst hated it. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee? But thou sparest all; for they are thine, O Lord, thou lover of souls.*

Ver. 16. *If now thou hast understanding]* This methinks is a rough kind of address. Mr. Heath's version softens it, *seeing then it is so, reflect* <sup>q</sup>;

#### ARGUMENT III.

Ver. 17, 18. *Shall even he that hateth right govern?]* Is the governor of the world a hater of justice? This is a third argument to prove that God cannot commit wrong. The reasoning is similar to that of Abraham, *shall not the judge of all the earth do right?*

*and wilt thou condemn him, &c.]* He infers from the foregoing argument the culpableness of impeaching the justice of a Being who is supereminently great and just. Compare chap. xl. 8.

<sup>o</sup> אל *against*. Exod xiv. 5. *The heart of Pharaoh . . . was turned against the people.* Job i. 8. *Hast thou set thy heart against my servant Job.*

<sup>p</sup> Chap xi. 24, 25, 26.

<sup>q</sup> בִּינָה (for הִבִּינָה) The imperative in *hiphil* with a paragogic ה and an aphæresis of the characteristic letter. (Vid. Guarin's Hebrew Grammar, vol. i. p. 238.) Psal. v. 2. *consider* (בִּינָה) *my meditation.*



18. Cruel, unjust—in such audacious style,  
 What rudeness would an earthly prince revile?  
 19. Yet him revile, who, highest of the high,  
 Sees prince and peasant with impartial eye,  
 20. Maker of both! His equal judgements sweep  
 An impious city, in the midnight sleep:

Then

Ver. 18. Is it fit *to say to a king, &c.*] He illustrates the insufferable insolence of taxing God with injustice. Such an affront even to an earthly sovereign is not to be endured;

#### ARGUMENT IV.

Ver. 19. How much less to him *that accepteth not, &c.*] He passeth to a fourth argument, *the impartiality of God in his punishments*. If this verse needed a comment, there cannot be a better than the following one of the *Wisdom of Solomon*: *For he who is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty.*

Ver. 20. *In a moment, &c.*] This verse is exceedingly obscure. For the clearing of it we may observe,

(1) The connexion shews, that it is a confirmation by *example*, of God's *impartiality* in his punishments.

(2) The punishment described is capital and instantaneous. *In a moment they die.*

(3) To increase the terror, it is inflicted in the night. *the people shall be troubled at midnight.*

(4) It causeth a general consternation and uproar. *the people shall be troubled.*

(5) Persons of the highest rank perish by it, as well as the meanest. *the mighty are taken away.*

Lastly,

Then uproar reigns; the mighty and the mean  
That instant perish, by a hand unseen.

21. For human ways lie open to his view,  
Each winding path his critic eyes pursue:

22. Nor

Lastly, The stroke is given by an invisible and supernatural agent. *without hand.*

It must be owned, that all these circumstances may possibly suit the destruction of Sennacherib's army by an angel of the Lord in the night\*. But the times of Job and his friends, who lived long before that catastrophe, forbid the application. May not the overthrow of some capital city, in the night, by an earthquake, fully answer the description? An earthquake is represented chap. ix. 5, 6. as an effect and token of the wrath of God; and therefore the Power which is the first agent in producing it, is invisible and divine. The slaughter of all the first-born of the Egyptians may perhaps be thought by some to be the calamity alluded to. But if the age of Job was posterior to that event, or coincident with it, one might expect a clearer allusion to that and other subsequent miracles, in a poem of this cast. But I can find no such allusions.

*shall be troubled*†] This does not express the full force of the author's word; which is a metaphor borrowed from the commotions of an earthquake", or from the tumultuous agitation of the sea in a storm".

*without hand*] by an invisible and supernatural power. Lament. iv. 6. Dan. ii. 34.

#### ARGUMENT V.

Ver. 21—23. *For his eyes, &c.*] His fifth argument is taken from the divine omniscience. God perfectly knows the persons of men, all their most secret actions, and all the motives of them. He cannot therefore, through *ignorance*, punish the innocent, nor the guilty beyond their true demerit.

\* II Kings xix. 35.

† יַעֲשֹׁר

" Psal xviii. 8.

" Jerem. v. 22.

22. Nor dark disguise, nor ev'n the central shade,  
Can hide the guilty, or his reach evade :

23. Nor will he punish save the foul misdoer,  
Nor will his arm in punishing exceed.

24. He, without process, hurls a tyrant down,  
And to a foreign line translates his crown :

25. Awaken'd by their crimes his anger burns,  
A night of evil he against them turns ;

26. With

Ver. 23. *that he should enter into judgement, &c.*] that man should have any just complaint to bring against his maker.

Ver. 24—30. *He shall break in pieces, &c.*] That God will not *accept the persons of men in judgement*, Elihu further proves from the examples of divine vengeance on tyrannical princes and other powerful oppressors. Not that he means to insinuate, that Job came under that character and was suffering for offences of that kind : For then he would have violated his engagement chap. xxxii. 14. *neither will I answer him with your speeches*. His only view is to establish the *impartial justice* of God, and thereby to convince Job of his presumption in arraigning it.

Ver. 24. *He shall break in pieces, &c.*] *He breaketh in pieces* \*, &c. *and setteth others* \*, &c. Elihu refers to some noted instances of such catastrophes ; which shewed, in his opinion, that it is the way of God to punish tyrants by dethroning and destroying them.

Ver. 24. *without number*] The marginal version, *without searching*, is better. He in whose sight all things are naked and open, standeth not in need of a long and formal examination to convict the guilty<sup>y</sup>. The judgements of God are as rapid as they are unerringly just.

\* יַעֲבֹד, יָרַע. Our Translators might as well have rendered these futures in the present time, as they have יָכִיר in the next verse, *he knoweth*.

<sup>y</sup> Grotius.

26. With infamy those proud delinquents fall,  
 Exempl'd vengeance, in the gaze of all :  
 27, 28. For blind and impious they misfrul'd; the groan  
 Of suff'ring innocence assail'd his throne :  
 He heard it, ever to affliction's cry  
 His ear is open and his vengeance nigh.

29. When

Ver. 25. *Therefore, &c.*] For<sup>2</sup> he knoweth their deeds, and therefore <sup>a</sup> he turneth the night<sup>b</sup> upon them; so that they are destroyed<sup>c</sup>. He brings upon them a fatal reverse of condition, a calamity which ends in their utter ruin. The *night* and *darkness* are in this and other writers usual metaphors for times of great affliction. See chap. xxxvi. 20. where it means *the night of death*.

Ver. 26. *He striketh them, &c.*] Their punishment is open and exemplary. It is the triumph of providence over tyrants. The expressions of the sacred writer allude to the public execution of malefactors. What is englished in *the open sight of others*, is, in the original, *in the place of spectators*. And what is rendered *he striketh them* is literally *he clappeth his hands at them*<sup>d</sup> as in chap. xxvii. 23. and in the last verse of the present chapter. It is a gesture of exultation and derision. Compare Lament. ii. 15. Ezek. xxv. 6.

Ver. 27, 28. *Because they turned back, &c.*] The crimes which drew destruction upon them were impiety and oppression. They paid no regard to the laws of God ver. 27. nor to the rights of men ver. 28. The manner of expressing their impiety ver. 27. seems to charge them with *idolatry*. Compare Psalm xliv. 17, 18, 20.

<sup>2</sup> לֵכֵן, Vulg. enim. Noldius, quia.

<sup>a</sup> ו, Vulg. et idcirco. Noldius, ided.

<sup>b</sup> הִפֵּךְ לַיְלָה *he turneth the night*. Mr. Heath renders it, *he turneth the night full upon them*. The Vulgate has, *inducet noctem*.

<sup>c</sup> For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction. II Esdras xv. 26.

<sup>d</sup> שִׁפֵּק עֲלֵימָן, the same with סִפֵּק, chap. xxvii. 23.



29. When on a man or people he bestows  
His peace, what pow'r can trouble their repose?  
And when he dooms to ruin and the grave  
A people or a man, what pow'r can save?

30. Thus

Ver. 29, 30. *When he giveth, &c.*] These two verses are the epiphonema; or a concluding of his discourse, thus far, on the *justice* of God with a weighty aphorism. The aphorism is, that the decisions of his justice, in absolving or condemning nations or individuals, will take effect in spite of all opposition: And that in his punishments as well as in his benedictions he hath ever in view the welfare of human kind.

Ver. 29. *giveth quietness—can make trouble.*] *When he acquitteth<sup>c</sup>, who shall condemn<sup>d</sup>?* Mr. Heath. But the connexion shews, that *to condemn* signifies here *to oppress*; and therefore, *to acquit* must here mean *to deliver from oppression*, that is, *to give quietness*, or rest. Psalm xciv. 13. *That thou mayest give him rest from the days of adversity.*

*when he hideth his face, who can behold him?*] Our Translators seem to have missed the sense. They have inserted *his*, thereby determining *the face* to mean the face of God. I apprehend the rendering should be,

*When he hideth the face<sup>e</sup>, who can behold it<sup>f</sup>.*

To

<sup>c</sup> ישקט Syriac, *he forgiveth*; Arabic, *he letteth go*.

<sup>d</sup> ירשע LXX, καταδικασται *shall condemn*; in which meaning all the other ancient versions interpret the word.

<sup>e</sup> יסתר פנים *he covereth the face*.

<sup>f</sup> ישורנו *shall behold it*. פנים *the face*, is one of those nouns which are plural in their termination but singular in their sense. Such nouns sometimes regulate the agreement of the verb, adjective, or affix, to them by their plural termination; and sometimes by their sense. אלהים *God* is plural in its termination: but as it means one being, the verb, &c. joined to it is for the most part singular. Vid. Guarin's Heb. Grammar, vol. i. p. 54. I may add that it is a common idiom in the Arabic language, for the pronoun affix to differ from its antecedent noun in number and gender.

30. Thus he exerts his justice and his care,  
Dethrones vile kings, and bursts the people's snare.

31. 'Tis fitting, surely, unto God to say ;  
" O spare the humble, for, behold, I pray :

32. " My

To *hide*, or *cover*, the face of a person signifies to treat him as a condemned malefactor<sup>1</sup>. It corresponds to *shall condemn* in the foregoing member.

To *behold it*, that is, to uncover the face that is hidden, signifies to reverse the sentence of condemnation ; to save the condemned party. This answers to *giving quietness*, or delivering from oppression and destruction.

I take the meaning to be, that when God appoints a nation, or single man, to calamity and death, no power in heaven or earth can save them.

Ver. 30. *That the hypocrite, &c.*] *That the profligate<sup>k</sup> reign not.* Hypocrite is a very absurd denomination of an openly profane and tyrannical prince, which is the character Elihu is speaking of ver. 24—28.

*lest the people be ensnared*] The original is, *that there be no snares<sup>l</sup> of the people*; that is, that the people may be delivered from the calamities which they suffer under the government of a tyrant. By destroying such wicked rulers, God manifests his abhorrence of injustice and his care of human society.

The connexion of this verse with the foregoing stands thus: God's dethroning tyrants is the effect of his *covering the face* of such; that is, adjudging them to destruction: And his deliverance of an oppressed people is the effect of his *acquittal* of them. It is *giving quietness* to them.

Ver. 31—33. *Surely it is meet, &c.*] He infers, from his doctrine of God's *goodness* and *justice*, the duty of a person in Job's situation. The petition and confession which he recommends to him are remarkable. That which *I see not, teach thou me*; if *I have done iniquity, &c.* This would be very improper language for

<sup>1</sup> Chap. ix. 24. and the note. See also Esther vii. 8.

<sup>k</sup> חֲנֹף See the note on chap. viii. 13.

<sup>l</sup> כְּוָשִׁי snares, a metaphor for *destructive mischiefs*, chap. xviii. 8, 9, 10.

32. " My blindness heal, my latent sin explore,  
" In ought offending I'll offend no more."

33. His

for a man who knows himself to be guilty of heinous crimes; but highly fit for a person, who, though in the main good, has reason to suspect somewhat amiss in his temper and conduct for which God is displeased with him. The pious Psalmist prays in similar language, *Cleanse thou me from secret faults. Again, Search me, O God, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me: and lead me in the way everlasting.* Ps. xix. 12. cxxxix. 23, 24.

It appears plainly, that Elihu did not suppose Job to be a wicked man, and to be suffering for his oppressions, bribery, inhumanity and impiety; which the three friends had accused him of.

Ver. 31. *I have born chastisement, I will not offend<sup>m</sup>, &c.] I lift up my hands, let me not be destroyed<sup>n</sup>.* Mr. Heath.

I prefer

<sup>m</sup> נִשְׁאֲתִי *I lift up.* This is the word which is used for lifting up the hands in prayer Lament. ii. 19. The words *my hands*, which Mr. Heath supplies, have at least as good a claim as the word *chastisement* which our Translators have inserted. The authority of Isaiah xxxvii. 4. will warrant also the insertion of *my prayer* instead of *my hands*; *lift up thy prayer for the remnant.* And here, *I lift up my prayer.*

<sup>n</sup> אֲחַבֵּל The Masorites have pointed it in the conjugation *kal*, and thereby have made it a word of two syllables, and embarrassed both the measure and the sense. Mr. Heath reads it in the future of *niphal*. It then becomes a word of three syllables, *ehabel*, and signifies *to be destroyed*; Prov. xiii. 13. as it does also in *pyhal*, Isaiah x. 27. and in *pihel* *to destroy*, Isaiah xxxii. 7. By making it a word of three syllables, *ehabel* in fut. of *niphal*, or *ehubbal* fut. of *pyhal*, this ver. 31. in conjunction with ver. 32. forms a stanza of four lines; the first line answering in its cadence or metre to the third, and the second to the fourth; according to Bp. Hare's idea of the hebrew metre.

								Feet.
Ver. 31.	cí el   éi he   ámar	-	-	-	-			3 trochaic.
	naśá   ti ló   ehá   bel	-	-	-	-			3 $\frac{1}{2}$ iambic.
Ver. 32.	bíl ya   dé eh   zéh at   táh ho   réni	-	-	-	-			5 trochaic.
	im yá   vel pá   alí   lo ó   sip	-	-	-	-			4 $\frac{1}{2}$ iambic.

Bp. Hare remarks, (in the preface to his edition of the Psalms, p. 48.) That the Masorites in pointing the verbs are frequently mistaken, by making a verb to be in one conjugation when the metre requires it to be in another.

33. His rod chastises some offence of thine;  
Scorn or submission be thy choice, not mine;  
Reveal thy thought.

34. Ye men of prudence, speak;

35. Are not Job's answers libertine and weak?

36. Again

I prefer Mr. Heath's version, because it avoids the tautology *I will not offend any more* ver. 31. *I will do no more iniquity* ver. 32. and because I cannot find that the word which our Bible renders *to offend*, has any where that acceptation.

Ver. 33: Should it be *according to*, &c.] The hebrew leads us to the following translation,

*He hath requited that which is from thee, but thou hast despised it.  
But thou must chuse, and not I.  
Wherefore speak what thou knowest.*

The meaning seems to be, " God has chastened thee for some fault of thine. I have recommended to thee submission; and mentioned a form of confession. But thou must chuse for thyself whether to submit or not, and not I for thee. Speak therefore what thy conscience dictates."

*bath requited*, &c.] Elihu supposed that affliction is always *correction*. So far he was under the same mistake with the three friends. But though he believed the sufferings of Job to be a divine chastisement of something wrong in him, he did not join with those censors in concluding from his sufferings that he was a *wicked* man.

*that which is from thee*] somewhat found in thee which has offended God.

*thou hast despised it*] It is the same word by which Eliphaz expresseth *contumacy* under divine corrections. chap. v. 17.

Ver. 34, 35. *Let men of understanding*, &c.] He appeals to the sensible and judicious hearers, whether he had not clearly proved Job's expressions to be  
rash



36. Again (I counsel) let us try their sense;  
 37. Try to the utmost: for his first offence  
 Is grown rebellion; petulant to God  
 This babbler triumphs, and insults his rod.

CHAP.  
XXXV.

- 1, 2. And wilt thou join presumptuous issue here;  
 “The wrong is God’s, my juster cause is clear?”

3. Yet

rash and foolish. He withal begs they would go along with him in a thorough examination of Job’s speeches, *because of his answers for* °, or after the manner of, *wicked men*. His complaints were too much in the spirit and style of infidels, and gave too much countenance to the cavils of such against the ways of God.

Ver. 37. *For he addeth, &c.*] Job’s discontent with the measures of Providence towards him broke out in his very first speech, grew more loud and vehement in the course of the dispute; and arrived to its height in his presumptuous challenge of God chap. xxxi. 35—37. This progress and increase are what Elihu marks by the expression, *he addeth rebellion to his sin*. The phraseology denotes continual augmentation; like that in Psalm lxix. 27. *add iniquity to their iniquity*. Compare Psalm lxxxiv. 7.

*He clappeth his hands, &c.*] He exults not only over his three opponents, but also over God himself, particularly in chap. xxxi. 35—37.

CHAP. XXXV.

In this chapter Elihu correcteth Job for talking so highly of his own virtue and importance<sup>p</sup>; and for complaining of God’s neglect to punish the wrongs  
 and

° באנשי LXX. render כ as, like. They seem to have read כ instead of כ. But Mr: Heath remarks that כ denotes similitude in Isaiah xlv. 4. *as among the grass*. xlviii. 10. *not as silver*.

<sup>p</sup> Ver. 2—8.

3. Yet speaks thy murmur less? "what boasted hire,  
"Better than sin's, can virtue's toils acquire?"

4, 5. Thee and thy sect I answer: Insect, rise;  
Look from thy dust, survey yon lofty skies:

6. Trembles

and violence which are committed in the world<sup>1</sup>, He is still vindicating the justice of God.

Ver. 2, 3. *thou saidst my righteousness, &c.*] He had brought this charge against Job before, chap. xxxiv. 9. But there he censured the complaint as an arraignment of *the justice of God*. Here he takes it in another point of view, namely, as laying God under obligation. The charge is, that Job had in effect said, "I have been more just to God than he hath been to me. I have discharged my duty to him, but have not met with a proper return from him: My innocence hath been of no advantage to me." Elihu replies, first, that so great a Being cannot possibly be hurt by the sins, or benefited by the service of men: And secondly, that our vice and virtue can harm or profit our fellow mortals only. ver. 5—8.

Ver. 2. *thinkest thou this to be right*] *thinkest thou this to be a cause*<sup>2</sup>, or matter of dispute; a question fit to be tried; "Whether thy righteousness is more than God's?"

*my righteousness is more than God's*] He had not said these very words. But this was the amount of his vehement complaints against God and justification of himself. See particularly chap. xiii. 18, 22, 23, &c.

Ver. 3. *what advantage, &c.*] See the note chap. xxxiv. 9.

*what profit, &c.*] *what am I profited by not having sinned*<sup>3</sup>? See chap. ix. 30, 31. x. 15.

Ver. 4. *thy companions*] Those who entertain the same unworthy sentiments of God and his providence. Chap. xxxiv. 8.

<sup>1</sup> Ver. 9—13.

<sup>2</sup> מִשְׁפֵּט *a cause*, or matter of litigation, chap. xiii. 18. xxiii. 4.

<sup>3</sup> מִחַטָּאתַי *á peccato meo*. The sense seems to require us to read it as an infinitive with the prefix מִ, *á non peccando*, or *quod non peccavi*. Castellio turns the whole verse with elegance and freedom, *Negans tibi prodesse aut conducere innocentiam*.

6. Trembles his empire, if thy sins increase?  
 7. Or to thy virtue must he owe his peace?  
 8. Thy sins, vain worm, a fellow worm may wound;  
 Thy virtue blebs a brother of the ground.  
 9. "This earth (thou cavill'st) is fill'd full with wrong,  
 "Cries of the weak, abandon'd to the strong."

10. But

Ver. 5. *Look unto the heavens, &c.*] This is a sublime sentiment in a plain dress. One view, says he, of the magnificent scenery of the lofty sky will extinguish all low conceptions of its Almighty author. It will strike the mind with a vast idea of his infinite superiority to all other beings, and of the impossibility of his gaining or suffering by the good or bad behaviour of his reasonable creatures.

*behold the clouds, &c.*] *behold the sky* <sup>1</sup>, which is, &c.

Ver. 7. *If thou be righteous, what givest thou him?*] Eliphaz had touched this argument chap. xxii. 2, 3.

Ver. 9—13. *By reason of the multitude, &c.*] He passeth abruptly to another topic, Job's complaint of God's disregard of the numerous oppressions committed in the world <sup>2</sup>; the authors of which he suffers to escape with impunity. Elihu replies; that when God avengeth not the oppressed, it is owing to their want of piety. He neglecteth them, because they neglect him. They murmur, but they do not pray. They are clamorous but they are not humble <sup>3</sup>. This seems an oblique hint to Job, that the continuation of his sufferings was owing to his unsubmitting behaviour.

Ver. 9. *By reason of the multitude, &c.*] *By reason of violence* <sup>4</sup> *the oppressed* <sup>5</sup> *cry, &c.*

<sup>1</sup> שָׁמַיִם *æther*, as Castellio turns it. It is another word for *the heavens*. Psal. lxxxix. 38. E. T. ver. 37.

<sup>2</sup> Chap. xxiv. 1—12.

<sup>3</sup> Ver. 10—13.

<sup>4</sup> רֹב *violence*, Mr. Heath. It answers to *the arm of the mighty* in the next member of the period. רֹב is rendered *εἰς*, *violence*, by LXX. in Isaiah lxiii. 1.

<sup>5</sup> עֲשׂוּקִים *the oppressed*. It is the passive participle in *kal*, as Schultens remarks.

10. But none their Maker and his ways desire,  
 Whose gracious acts the midnight song inspire:  
 11. Him they neglect; who dignify'd our mind  
 With reason far above the speechless kind:  
 12. Their cry is clamour of unhumbled grief,  
 13. God hears not clamour, nor will deign relief.

14. Thou say'st; "He gives no midnight song to me,  
 His healing day I ne'er, alas! shall see."

Submit,

Ver. 10. *where is God my maker, &c.*] They neglect the most obvious dictate of reason; *O come, let us worship, and bow down: let us kneel before the Lord our maker.*

*who giveth songs in the night*] *The night* may signify here as in chap. xxxiv. 25. a time of calamity. *The songs* are thanksgivings to God for deliverance. Compare Psalm xxxii. 6, 7. xl. 2, 3.

But if *the night* is to be taken literally, there may be a reference to the nocturnal devotions of the pious. See Psalm xlii. 8. lxiii. 5, 6. lxxvii. 6. cxlix. 4, 5. Isaiah xxx. 29.

Ver. 11. *Who teacheth us, &c.*] By bestowing the noble gift of reason, God hath qualified us for religion; and laid us under the highest obligation to be religious.

Ver. 12. *There they cry, &c.*] *There they cry; but he answereth not, because of the pride of evil men.* The sufferers themselves are persons of no religion, and too proud to apply humbly unto God for deliverance. Therefore he pays no regard to their complaints, which are *vanity*\* (as they are termed in the next verse) that is, void of real piety. *The wicked through the pride of his countenance will not seek after God: God is in none of his thoughts.* Psalm x. 4.

Ver. 14. *Thou sayest thou shalt not see him, &c.*] He endeavours to recover  
 Job

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\* שׁוֹנָה *nequitia*, as Castellio turns it. The Chaldee renders it by שְׂקָרָה, *falsehood*; by the same word that interpreter translates אִינִיּוּת *iniquity*.



Submit, and hope ; thy cause before him lies.

15. As yet unchasten'd for his stout replies,

16. Or lightly chasten'd, Job exalts his tone,

Loquacious trifler with vain-glory blown.

CHAP.

Job from his despair, and to inspire him with hope of restoration on condition of humble trust in God for deliverance. *To see God* must here mean to enjoy his saving power. The Syriac translation however is clearer, and the hebrew will warrant it ; *Thou sayest thou shalt not praise him*<sup>a</sup>. “ He will give no song in the night to me.”

Elihu, it is plain, did not understand the words in chap. xix. 25—27. to express a hope of *temporal deliverance*. He supposeth Job to be still in despair of such a restoration.

*judgement is before him*] *The cause is before him*. So our bible englisheth the same hebrew word in Psalm ix. 4. *For thou hast maintained my right and my cause: thou sittest in the throne judging right*. cxl. 12. *The Lord will maintain the cause of the afflicted*.

Ver. 15. *But now, &c.*] This whole passage is very dark. The ancient versions differ widely. Not one makes any tolerable sense of it. Perhaps the following translation may meet with acceptance:

Ver. 15. *But now because his anger hath not visited, neither hath noticed<sup>b</sup> great excesses<sup>c</sup>;*

Ver. 16. *Therefore doth Job open his mouth, &c.*

Elihu

<sup>a</sup> *לא תשורנו* *thou shalt not sing unto him*. It is the same word which should have been rendered *he singeth*, chap. xxxiii. 27. See the note.

<sup>b</sup> *לא ידע* *hath not noticed*. It is used for *taking into consideration*, chap. xxxiv. 4. *to take cognisance*, or judicial notice, of; Psalm i. 6. but there in order to reward, here in order to punish. Crinsoz renders it, *Et qu'il ne prend point connoissance de l'excès de vos plaintes*.

<sup>c</sup> *בפש מאד* *great excesses*; that is, Job's intemperate speeches both of complaint and self-justification. Schultens remarks, that the verb signifies literally in Hebrew *to be overgrown with fat*, Jer. l. 11. Cromarus observes, that in Arabic the verb signifies *to boast*; one of its derivative nouns, *a boaster*; and another of them, *boasting*, or *vain-glory*. The verb in Chaldean (in the conjugation *aphel*) signifies *to cause to increase*. See the Targum on Psalm cv. 24.

CHAP.  
XXXVI.

1—4. Indulge me still; much argument remains  
On God's behalf, and lofty are the strains.

I'll

Elihu censures Job's behaviour as having been the very reverse of patient waiting on God. It was murmur; it was vain-glorious exaltation of himself. God however had not manifested his displeasure against him for it, or not in any severe degree. But this lenity (Elihu adds) has but encouraged Job to be more bold and clamorous.

Ver. 16. *in vain* <sup>d</sup>] *rashly*. Mr. Heath. It answers to *words without knowledge* in the next sentence. The Almighty passeth the same censure on Job's complaints. They did but discover his ignorance and presumption.

## C H A P. XXXVI.

At the third verse Elihu resumeth his defence of *the justice of God*, and closeth it with the twenty-third. He had given us his idea of the justice of God ver. 11. of the xxxivth chapter. *For the work of a man shall he render unto him, and cause every man to find according to his ways*. God's punishments and blessings correspond to the moral behaviour of men.

At the twenty fourth-verse, he enters on a train of sublime reflections on the *natural works* of God, that come within the reach of our observation. He pursues this subject throughout the subsequent chapter.

Ver. 2. *Suffer me a little* <sup>d</sup>] Literally, *wait for* <sup>e</sup> *me a little*; wait a little longer for the ending of my discourse to you.

Ver. 3. *I will fetch*, &c.] In a free translation we might render it, *I will carry back my reflections to what I began with* <sup>e</sup> (chap. xxxiv. 10.) namely, justification of my Maker; *and will ascribe righteousness to my Maker*.

But

<sup>a</sup> הבל, LXX. *ματαιως* *foolishly*.

<sup>b</sup> Chap. xxxviii. 2.

<sup>c</sup> כתר לי The Targum turns it, אמתן לי *wait for me*; in like manner LXX. *μενε με*; Vulgate, *sustine me bear with me*; Mr. Heath, *have patience with me*. It signifies in Chaldee and Syriac *præstolatus es*; Castellus. In the Syriac Test. Rev. xvii. 10. כתר is the translation of *μνω* *to tarry*.

<sup>d</sup> אשא דעי למרחוק Vulgate, *Repetam scientiam meam à principio*.

I'll justify my Maker, without art,  
Truth I explore, and faithful I impart.

5. Th' Almighty Mind, in all perfections great,  
Above low envy and capricious hate,

6. An

But perhaps the original will warrant the following version, *I will utter*<sup>h</sup> (or *will go on to utter*) *my knowledge of that which is high*<sup>i</sup>; that is, of a sublime subject. He may well honour his subject, which is *the justice of God*, with the epithet *sublime*. He had discoursed on it in the two preceding chapters, he had dropped it during his address to Job and the audience chap. xxxiv. ver. 31—37. and interrupted it again chap. xxxv. 14—16. Now he says, he will resume it.

Ver. 4. *He that is perfect in knowledge, &c.*] One who will honestly speak the sentiments of truth in discoursing with thee; *He that is upright*<sup>k</sup> *in knowledge is with thee*. Elihu means himself. See chap. xxxiii. 3.

Ver. 5. *God is mighty, and despiseth not any, &c.*] He asserts that God cannot be warped by prejudice or caprice in his administrations of justice. The argument to prove the assertion is, that such weaknesses are incompatible with the transcendent wisdom and grandeur of the divine mind<sup>l</sup>.

*despiseth*

<sup>h</sup> אֵשׂא *I will utter*. So it signifies Num. xxiii. 7. although it is there englished *to take up*.

<sup>i</sup> לַמְּרוֹחַ of *that which is high*. ל is sometimes the particle of the genitive case; as *a psalm of David*, (לְדָוִד) *a psalm of praise* מְזִמֹּר לַתּוֹרָה. It also signifies *de, of, or concerning*, Esther iii. 2. Gen. xx. 13. מְרוֹחַק *longinquum*, denotes great distance in respect to height ver. 25. and in respect to length, I Kings viii. 41, 46. In metaphor it may denote a high and extensive subject. A sublime and boundless matter of enquiry is compared to the height of heaven, the depth of hell, the length of the earth, and the breadth of the sea, chap. xi. 7—9.

<sup>k</sup> תָּמִים *upright*, (II Sam. xxii. 24.) *secum agitur sinceris sententiis*, Castellio.

<sup>l</sup> כְּבִיר כַּחַל *mighty in strength of heart, or understanding*. Mr. Crinsoz finely remarks, that the expressions in the original denote an elevation of mind, which is not capable of any thing unbecoming a noble, generous, and magnanimous character. But, says he, these are epithets too much beneath the Deity, to be used when we speak of him. Castellio's version, however, is beautiful; *Quum sit Deus excellens, quum sit inquam et excellens et magnanimus*.



6. An equal judge, no favour of th' unjust,  
 Upraises weeping virtue from its dust.
7. He marks the righteous whom the shade conceals,  
 Inthrones with kings, as blazing noon reveals  
 Their worth, and bids recording Time proclaim  
 Their titled offspring and imperial name.

8, 9, 10.

*despise* not any] he refers, no doubt, to Job's own expressions chap. x. 3. *Is it good unto thee that thou shouldst oppress? that thou shouldst despise the work of thine hands? and shine upon the counsel of the wicked? To despise* there means to take up an aversion to a person without cause, from caprice.

Ver. 6—15. *He preserveth not the life, &c.*] He proceeds to establish the justice of God by *facts* in the course of providence. It is proper to carry along with us Elihu's idea of divine justice chap. xxxiv. 11. *For the work of a man shall he render unto him, and cause every man to find according to his ways.*

*The wicked* are, in this book, persons whose character is in general bad, but particularly *oppressors*. *The poor* mean not merely indigent persons, but all who are injured, and withal innocent and friendless. *To preserve the life of the wicked* is to protect and prosper the wicked and injurious: And *to give right to the poor* is to redress the wrongs of the innocent and humble.

Ver. 7. *He withdraweth not, &c.*] The sufferings of religious and virtuous men are apt to raise in our minds hard thoughts of the Providence of God. Job had discovered sentiments of that nature. When therefore we behold men of excellent piety and moral worth remarkably delivered from their afflictions; drawn out of their obscure condition, and advanced to high and illustrious stations; such instances ought, in all reason, to be considered as proofs of God's *rendering unto man according to his work*. Elihu, I suppose, refers to some known examples of such a strange revolution in Arabia, or in Egypt, or in some other neighbouring country.

*but with kings, &c.*] *but he setteth them with kings on the throne, and they are exalted for ever*. Mr. Heath, who thus translates the passage, remarks, that the allusion is *certainly* to David and his posterity. Strange indeed! that this

excellent



8, 9, 10. When erring mortals in his bonds he holds,  
 Their ear he touches, and their fins unfolds;  
 Humbles their pride, their self-deception breaks,  
 And flumb'ring conscience to its charge awakes.

11. If to his high commands their ear they bow,  
 And faithful keep the penitential vow;  
 Sweet days ensue, bright is their evening scene,  
 And death comes late and with a look serene.

12. Indocile else, and stubborn in their ways,  
 A fatal blow their heavy forfeit pays.

13. For stubborn sinners but augment their pain,  
 Sullen or fuming in th' Almighty's chain:

14. Inflam'd,

excellent poet should so far confound times and characters, as to make Job and his friends acquainted with the history of that monarch. Grotius supposes, with much greater probability, that Elihu alludes to the advancement of Joseph.

Ver. 8—14. *And if they be bound, &c.*] He seems to pass here to another character, the opposite of the foregoing, the doers of unrighteousness. God *causeth* such also *to find according to their ways*. He afflicts them; but with a merciful design to reclaim them. If they are penitent, their repentance makes a change in their character, and a corresponding change in God's treatment of them: he restores them to their former felicity. But if they prove too corrupt and stubborn to be reclaimed, he cuts them off by some calamitous death. Thus he manifests his justice, *by rendering to every man according to his work*. Compare chap. xxxiii. 26.

Ver. 12. *by the sword*] by the sword of the angel of death. See the note on chap. xxxiii. 18.

Ver. 13. *the hypocrites in heart*] *the profligates in heart*; men of very corrupt minds,

14. Inflam'd, the holy ministers of death  
By violent pangs press out their guilty breath.
15. How swift his saving arm, when meekly still  
The man of sorrow learns celestial will !
16. Thee too he calls ; for thee prepares release,  
Fulness, and feast, and virtue's heav'n-born peace :

17. But

minds, incurably wicked, who will not humble themselves under the mighty hand of God when *he bindeth them in the cords of affliction*. It is a variation of the expression in ver. 12. if *they obey not*.

Ver. 14. *They die in youth, &c.*] This is an amplification of *they shall perish by the sword* ver. 12. The translation of this verse should be, I apprehend,

*Their breath dieth by violence*

*And their life is destroyed by the holy beings.*

See the APPENDIX, Numb. IV.

Ver. 15—23. *He delivereth, &c.*] The observation in ver. 15. is an epitome of ver. 10, 11. He introduceth it as being the least offensive transition to the exhortation, which he addresseth to Job in this portion of his discourse. For it would have been too harsh to make the application immediately after those severe expressions in ver. 13, 14. *But the profligates in heart heap up wrath, &c.*

*the poor*<sup>m</sup>] This passage clearly shews, that by *the poor* are meant persons in a suffering condition *whose ears are opened*, that is, who humbly receive the admonition which the discipline of heaven conveyeth to them.

Ver. 16. *Even so, &c.*] *the strait place* meaneth his present afflicted condition; *the broad place* his deliverance : The phrase *where there is no straitness* expresseth the completeness of the deliverance : And *the table furnished with fatted things*, signifies the affluence and enjoyment in which he should spend the remainder of his life. The parallel passages are Psalm cxviii. 5. xxiii. 5.

<sup>m</sup> יָגֵן It is rendered by LXX. *πρὸς μέχ*, Zach. ix. 9. Compare Psal. xxxiv. 7. lxxxvi. 1.

17. But thou, litigious (not the wicked more)  
 Wilt wrangle for thy right, thy wrongs deplore :  
 Thy right is yielded thee, thy suff'rings last,  
 And justice in her fetters holds thee fast.<sup>1</sup>
18. Curb thy impatience, wrath already burns ;  
 Beware its fury, which no ransom turns :
19. Wrath, which despises all the wealth of kings  
 And all the force that wide dominion brings.
20. Wish not that dismal night, which sweeps away  
 The race of mortals from the walks of day.
21. Leave, leave thy murmurs ; these thy peevish tongue  
 More than affliction's style has lov'd too long.

22. God

Ver. 17. *But thou hast fulfilled, &c.*] *But thou art full of the striving<sup>n</sup> of the wicked.* The sense is the same as in chap. xxxiv. 36. *his answers like wicked men.* Thou hast abounded in wranglings with Providence, after the manner of irreligious men. Elihu tells him, that the continuance of his sufferings was owing to his murmurs ; *Judgement and justice take hold on thee.*

Ver. 18, 19, *Because there is wrath, &c.*] *Verily there is wrath, &c.* God is highly offended with your undutiful behaviour in this trial. Take heed, lest your perseverance in this froward temper provoke him to cut you off by some exemplary destruction. If things come to that extremity, not all the wealth and power of the world will be able to save you.

Ver. 20, 21. *Desire not the night, &c.*] He farther warns him, both against his impatient wishes for death and murmurings at God. This was Job's *iniquity*. *by the night* is meant the *night of death*.

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<sup>n</sup> מִלִּיבָּה *Striving, or strife.* Compare Eccles. vi. 10. This noun is englished *strife*, Prov. xii. 10.

22. God reigns supreme, above the starry sky,  
Where is the sovereign who with him may vie?
23. Who gave his scepter, and his steps o'ersees?  
Who dares pronounce, " unjust are thy decrees?"
24. O Job, the grandeur of his work admire,  
Hymn'd in loud anthems by the righteous choir:

25. Aloft

Ver. 22, 23. *Behold God exalteth, &c.*] These verses contain the argument by which he enforceth the foregoing admonition. God is the supreme lawgiver. His dominion is absolute. It transcends all comparison, and is above all dispute and objection. The version of ver. 22. should be, *Behold God is exalted<sup>o</sup> in his power: who is a lawgiver<sup>p</sup> like unto him?*

Ver. 23. *Who hath enjoined, &c.*] God is not a deputy governor of the world. He is supreme, independent, accountable to none. It is the highest insolence to tax him with doing wrong. the expression *who hath enjoined him his way*, is of the same import with *who hath given him a charge over the earth*, chap. xxxiv. 13. See the note there.

Ver. 24. *Remember, &c.*] This verse ought to have begun a new chapter: for it begins a new head of discourse, which is continued to the end of the ensuing chapter. The subject is the incomprehensible wisdom and power of God, in forming the meteors of rain, thunder, &c. and using them to serve the ends of his *moral* government. The scope of the discourse is, to convince Job of his ignorance of *the ways of Providence* by his ignorance of *the works of creation*; and to humble him for his presumption in finding fault with what he did not, could not, understand.

*his work*] the visible creation, the heavens in particular; in which he has made

<sup>o</sup> יְשִׁיב בְּכָחוֹ Vulg. *excelsus in fortitudine sua*. LXX. ο ισχυρος εν ισχυι αυτου *mighty in his power*.

<sup>p</sup> תּוֹרָה LXX. render it δυναστης *a potentate*; Vulg. *nullus ei similis in legislatoribus*. תּוֹרָה *is the law*, תּוֹרָה *he that maketh the law*.



25. Aloft presented to all mortal eyes,  
 Above all mortal thought his wonders rise:
26. The work proclaims; the workman is divine,  
 Whose boundless years no numbers can define.
27. Refin'd by him the wat'ry atoms rise,  
 Run into clouds, and flow along the skies:

28. And

made manifest his eternal power and godhead. Psalm xix. 1. cii. 25. Rom. i. 20.

*which men behold*] *which men celebrate with songs*<sup>1</sup>. It is the same word that should have been rendered *to sing* chap. xxxiii. 27. xxxv. 14. See the notes.

Ver. 25. *Every man may see, &c.*] *seeth—beholdeth*. The phrase *beholdeth afar off* denoteth literally a vast distance, and figuratively incomprehensibility. Our sight of an object which is afar off is very indistinct; our knowledge of the works of God is very imperfect.

Ver. 26. *Behold God is great, &c.*] The creation demonstrates its author to be an eternal, almighty, incomprehensible being.

Ver. 27. *For he maketh small, &c.*] The translation, I apprehend should be,

*He draweth up the exhalations of water,*

Which

<sup>1</sup> שִׁרְרוּ Targum, *which righteous men do praise*. Vulgate, *de quo cecinerunt viri*. The root is שָׁרַר *cecinit*. It is here in the conjugation *piel*.

<sup>2</sup> יָגַרַע Vulgate *aufert carrieth*, or *taketh away*. Schultens has shewn that גָּרַע signifies in Arabic *forpsit, sublimavit*.

<sup>3</sup> נָטַף The root in Arabic signifies *stillavit, destillavit, exstillavit*, præsertim per exudationem & exhalationem. Schultens.

28. And thence distilling in benignant rain,  
Swell the brown harvest of the shouting swain.

29, 30. What

Which are *finet*<sup>1</sup> for the rain of<sup>2</sup> his cloud<sup>3</sup>.

*The exhalations of water* are the watery vapours. These are the materials of clouds and rain.

According to Professor Hamilton\*, evaporation is nothing more than the gradual *solution* of water in air, produced and promoted by attraction, heat, and motion, by which other solutions are effected. The attractive power of the air *draws up* the watery particles that are in contact with it. By attracting them, the air at the same time *fineth* them; separating and leaving behind their saline and other heterogeneous parts. By this divine chymistry they become qualified for the purposes of a *rainy cloud*. When the air has drawn up the watery vapours, it dissolves them, that is, unites them with itself. It keeps them suspended, in this state of solution, until by cold or some other cause it is forced to let some of them go. They then run together by their own mutual attraction and form a *cloud*. They continue in that form until the *cloud* is so much accumulated, by a fresh accession of more watery vapours, as to become heavier than the air; or until the heat or density of the air itself is so diminished as to become lighter than the cloud. The cloud then falls in *drops of rain*.

This beautiful theory is advanced by the very ingenious Dr. Hamilton, who has supported it by a train of curious and accurate experiments, observations, and reasonings.

But still *attraction*, which is supposed to be the first mechanical agent in this wonderful process, is itself little understood. For who will presume to define the

<sup>1</sup> יִקַּן The LXX. turn it in the passive voice but missed its meaning, επιχυνθονται. זִקַּן is properly to fire metals by fusion, chap. xxviii. 1.

<sup>2</sup> לֵּ of, as in Psal. cxlviii. 14. the horn of his people, לַעֲנֹן

<sup>3</sup> לֵּאדֹר, LXX. εἰς σφαιραν.

\* In the first of his *philosophical Essays*.

29, 30. What lofty genius can the scene unfold,  
 When his dark tent of vapours is unroll'd?  
 About their king ærial clangors sound,  
 Thick-bursting flames spread terribly around,  
 Tempestuous winds th' affrighted ocean sweep,  
 And from its bed upheave the roaring deep.

31. These

the precise bulk and shape of those minute particles of the air, which endow them with an attractive power: and as for *heat* and *cold*, so instrumental in producing rain, who knows what are the first natural causes of them? *Rain* therefore, which is the origin of fountains and rivers, and one principal means of carrying on vegetation and supporting animal life, must still be reckoned among the great and incomprehensible works of God.

Ver. 29, 30. *Also can any understand the spreadings*, &c.] that is, covering the sky with clouds, the prelude to a thunder-shower. These two verses are a lofty description of a storm of thunder and lightning: the great Author of nature is represented sitting in a pavillion of clouds. The clouds burst, the lightning flashes, the thunder roars, and tempestuous winds turn up the sea from its bottom.

Ipse pater, media nimborum in nocte, corusca  
 Fulmina molitur dextrâ——

Georg. I. 328, &c.

The father of the gods his glory shrouds,  
 Involv'd in tempests and a night of clouds;  
 And from the middle darkness flashing out,  
 By fits he deals his fiery bolts about.

Dryden.

*the noise of his tabernacle*] By *his tabernacle* are meant the clouds. Psal. xviii. 11. *He made darkness his secret place: his pavillion round about him were dark*

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יַפְרָשִׁי *the spreadings*. It is a metaphor taken from extending the curtains of a tent.  
 LXX. ἀπαστρεψας.

31. These are his servants; these for wisest ends,  
To feast the nations, or afflict, he sends:  
These meteors his judicial will perform,  
Bless in the show'r, and punish in the storm.

32. God holds a flaming dart with both his hands,  
Forbids its flight where'er a suppliant stands;

33. But

*dark waters, and thick clouds of the skies.* See the following verses, *At the brightness, &c. the noise*<sup>2</sup> is well rendered by Crinsoz *the claps of thunder*.

Ver. 30. *Behold he spreadeth, &c.*] *Behold his lightning*<sup>a</sup> *bursteth*<sup>b</sup> *around him*<sup>c</sup>; *he turneth up*<sup>d</sup> *the bottom of the sea.* Mr. Heath. The latter sentence, *he turneth up, &c.* represents the effects of a thunder-storm upon the ocean.

Ver. 31. *By them judgeth he, &c.*] Fruitful showers, continual rains with consequent inundations, thunder, lightning, and tempestuous winds (ver. 27—30) are employed by God in his moral government, for the benefit or punishment of men according to their moral behaviour.

*To judge a people* is the phrase used by the Psalmist for punishing them, Psalm ix. 19. Compare ver. 15, 16.

Ver. 32, 33. *With clouds, &c.*] Thunder and lightning being looked upon, in those ancient times, as the most awful token of the divine displeasure against the

<sup>2</sup> תשאות *the noises.* שאון, which is derived from the same root שאה, denotes the *roaring of the sea* in a storm Psal. lxxv. 8. According to Castell. שאון signifies *strepitus, qui irruptionem et ruinam consequitur.*

<sup>a</sup> אורו It signifies *lightning*, and is so rendered chap. xxxvii. 3.

<sup>b</sup> פרש אורו *he scattereth his lightning.* פרש, *paras*, signifies to break a whole into parts and disperse them abroad. Ezek. xvii. 21.

<sup>c</sup> עליו LXX. ἐπ' αὐτὸν *over him.* Vulgate, *desuper.* Crinsoz, *autour de lui.* Prov. vi. 22. *it shall keep watch around thee* עליו. See Noldius.

<sup>d</sup> כסה *foldeth.* By this word the Samaritan Pentateuch renders הפך in Gen. xxvi. 22, Mr. Heath.



33. But hurls the forked vengeance at the proud,  
And deep-mouth'd thunder speaks his wrath aloud.

CHAP.

the sins of men, Elihu takes up that subject again; and dwells upon it to the end of ver. 5. of the subsequent chapter. I can make no sense however of our bible translation of these verses 32, 33.

They will be more intelligible, and of a piece with the context, in the following version;

Ver. 32. *He holdeth<sup>c</sup> the lightning with both his hands<sup>f</sup>,  
And giveth it commandment concerning him that prayeth<sup>g</sup>.*

Ver. 33. *His thunder<sup>h</sup> announceth, concerning him, jealousy and anger<sup>i</sup> against  
the impious<sup>k</sup>.*

The

<sup>c</sup> כסה *he hideth, or covereth*; that is, he holdeth so as to cover, with his hands, the lightning.

<sup>f</sup> כפיים

<sup>g</sup> מפגיע *maphgi' him that prayeth*. This version, which is supported by the Chaldee, presents a fine contrast between *the impious* at whom the thunderbolt is levelled, and *him that prayeth* whom it is commanded to spare. פגע in *Kal* signifies *to pray*, chap. xxi. 15. But, if I mistake not, the author of *the Wisdom of Solomon*, cited in the note, read *miphgay a mark*, as in chap. vii. 20. The translation then must be,

God holds with both his hands a flaming dart,  
Gives it command to strike th' offending part;  
Then hurls the forked vengeance at the proud,  
And deep-mouth'd thunder speaks his wrath aloud.

<sup>h</sup> רעו *fragor ejus* (à רוע, or ריע *clanxit, personuit*) *his noise*; Mr. Heath turns it, with more dignity, *his thunder*; which certainly is the particular *noise* intended.

<sup>i</sup> מקנה אף *jealousy and anger*; so the Targum renders it. מקנה for מקנא, as מקנה *netum, filatum* for מקנא. See Guarin's *Hebrew Grammar*, vol. i. p. 400.

<sup>k</sup> על עולה *against, or upon, the impious*. The Syriac read *yavlah* and so did LXX. who render it *ἀνομία unrighteousness*, i. e. *the unrighteous*, as the Arabic turns it.

But it comes to the same thing, if we follow the Masoretic pointing *עלה elatus, him that is high*; who in the pride of his countenance will not humble himself before God. Compare chap. xl. 11—13.

CHAP.  
XXXVII.

Ver. 1. Ev'n while I paint this dreadful scene, I start;

My bosom scarce can hold its panting heart.

2. Hark !

The Divine Being is represented here in the attitude of vengeance, holding a thunderbolt with both his hands, and aiming it at the appointed mark, the obstinately wicked. I fancy the author of *the Wisdom of Solomon* chap. v. 17. 21. had this passage in view : *He shall take to him his jealousy for compleat armour, and make the creature his weapon for the revenge of his enemies. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark.*

Ver. 33. *Jealousy and anger*] Those appearances in nature which carry terror in them, and are calamitous to mankind, were ever thought, by pagans as well as worshippers of the true God, to be signs of divine wrath.

But Jove averse the signs of wrath display'd,  
And shot red lightning thro' the gloomy shade :  
Humbled they stood ; pale horror seiz'd on all,  
While the deep thunder shook th'aërial hall.

Pope's *Homer's Iliad*. B. vii. 573, &c. Gr. ver. 478, 9.

The source of these apprehensions, with regard to thunder, was perhaps a tradition, that the first thunder heard by man was immediately after his disobedience. *They heard the voice of the Lord God going in the garden*, Gen. iii. 8. The knowledge of this fact was transmitted, it is probable, by the sons of Noah to their posterity. *The voice of the Lord* is thunder, Job xxxvii. 2, 4. Psalm xxix. 3, &c.

## C H A P. XXXVII.

Ver. 2. *Hear attentively, &c.*] If these words are to be understood *literally*, an address to the *ear* ; we must adopt Mr. Heath's ingenious conjecture, that it now began to thunder and lighten from the cloud in which the Almighty was about to make his appearance. Such an incident would greatly heighten the propriety and animation of this sublime description. The address, however,

2. Hark! tremble; murmurs in the distant air,  
Whisper of God, his awful way prepare:
3. He fires the heav'ns, earth to her utmost shores  
Feels the broad flashes, now his thunder roars;
4. His voice, exalted with majestic sound,  
Augments its terror through the vaulted round:

We

may be to the *imagination* only, after the poetic manner of representing things as though they were actually present.

*The noise*] The hebrew word is not that which is translated *noise* chap. xxxvi. 29. It signifies the first grumbling, or lower sound, of the thunder which gives warning of louder and more terrible explosions<sup>1</sup>.

The learned Dr. Hunt, however, inclines to render this clause, *Hear attentively his voice with trembling*<sup>m</sup>.

*The sound*<sup>n</sup>] If the foregoing word rendered *the noise* must give way to the authority of Dr. Hunt's criticism, we recover the idea of a *murmur*, or low grumbling noise, in the word which is here translated *the sound*.

Ver. 3. *He directeth it, &c.*] The translation should have been, *The flash<sup>o</sup> thereof is under the whole heaven; even his lightning unto the ends of the earth.*

The *electric matter*, which, when discharged from a cloud, we call *lightning*, moves with such a velocity as we cannot measure: for it has been found to pass through a wire two miles and a half in length, as it were instantaneously<sup>p</sup>.

<sup>1</sup> רָגַן *the murmur*. Schultens in his commentary affixes this sense to it from the Arabic.

<sup>m</sup> Dr. Hunt is of opinion that the verb שָׁמַע does not here govern בָּרַגַן because in that construction, viz. when it is followed by כִּי, it signifies *to obey*. Bp. Lowth's *Prelections*, 457. n.

<sup>n</sup> רָגַן *the murmur*. See Clodii *Lex. Selectum*. Crinsoz renders it *le grondement*. The verb דָּגַג signifies *to speak with a low voice*. Psal. cxv. 7.

<sup>o</sup> יֶשֶׁר, *rectus impetus ejus*. Chald. תְּרִיצוֹתֶיהָ Vid. *Comment.* Schultens,

<sup>p</sup> Dr. Hamilton's *Philosophical Essays*, p. 125.

We hear, we shudder, but in vain enquire  
How form'd his voice, and how inflam'd his fire.

5. Great is the thund'ring God, and great his deeds,  
Nor less his work our loftiest thoughts exceeds,  
6. When he commands ; " descend, my fleecy snow,  
" On the sown fields thy rich manure bestow :  
" Heav'n, ope thy sluices ; ye impetuous rains,  
" Pour down my strength upon th' autumnal plains."  
7. Seal'd

Ver. 4. *And he will not stay them, &c.] They cannot be searched out<sup>a</sup>, when his voice is heard.*

The electric matter, which by its violent discharge produceth both the flash and the explosion, is but imperfectly known : it is far from being *searched out*. Some few properties and effects of it have been discovered. The discovery serves to enlarge and aggrandize our ideas of the Almighty Maker, and to convince us how little we understand of his boundless works.

Ver. 5. *great things, &c.]* He proceeds to mention other wonderful operations in the natural world, which we can but very imperfectly account for.

Ver. 6—8. *To the snow, &c.]* Here he paints a winter-scene. The son of Sirach gives a beautiful description of a shower of snow: *As birds flying he scattereth the snow; and the falling down thereof is as the lighting of grasshoppers.*

Snow and heavy rains are joined together, as here, by the prophet Isaiah<sup>c</sup>;  
who

<sup>a</sup> עקבם The Vulgate turns it, *non investigabitur*. Symmachus led the way, ἐκζητοῦσθαι. The impersonal active, with an accusative of the noun after it, is used for the passive with the nominative of the same noun. עקב signifies to *track*. It is here a metaphor, from the chase, and means to *investigate*.

<sup>c</sup> Chap. xliii. 17.



7. Seal'd is each rural hand, restrain'd from toil,  
That men may own the sovereign of the foil:

8. Then

who represents them as instruments of providence for promoting vegetation, of bread-corn in particular.

Homer, in the beginning of the tenth book of his *Iliad*, mentions a storm of thunder and lightning in snowy weather. Barnes, in his note, tells us, that he himself had seen the same phænomenon at London; and quotes Boscū as another witness of the like appearance at Senlis in France.

“ Sometimes the clouds are frozen before their particles are gathered into drops, and then small pieces of them, being condensed and made heavier by the cold, fall down in thin flakes of *snow*, which appear to be fragments of a frozen cloud: but if the particles be formed into drops before they are frozen, they become *hail-stones*’.”

*to the small rain, &c.] to the great rain', even to the great rains of his strength.*

He describes the winter rain, called the *latter rain*. It was periodical, and fell in great abundance, soon after seed-time, in the month of October<sup>u</sup>. It caused the seed which had been sown to take root; and by filling the ponds and cisterns furnished a supply of water for the winter season. Its showers therefore are stiled *showers of blessing*, Ezek. xxxiv. 26<sup>w</sup>.

Ver. 7. *He sealeth up, &c.]* The lands being laid under water by these heavy and continual rains, a present stop is thereby put to the works of the field. This is the meaning of that beautiful metaphor *he sealeth up the land, &c.*

<sup>s</sup> Dr. Hamilton's *Philosophical Essays*, p. 30.

<sup>t</sup> מַשָּׁל a heavy shower, I Kings xviii. 45. The epithet *overflowing* is given to it, Ezek. xiii. 11.

<sup>u</sup> Or the latter end of September, Joel ii. 23. See the *note* on chap. xxix. 23. of this book.

<sup>w</sup> See Cant. ii. 11. Isaiah lv. 10. Jer. v. 24. LXX. renders מַשָּׁל מַשָּׁל *supra ventos the stormy rain.*

8. Then beasts of rapine to the mountains scud,  
Couch in their dens, and fast a while from blood.
9. Sharp wind, no longer in its cells controll'd,  
Scatters abroad his all-subduing cold:
10. Keen blows the breath of God, the floods congeal  
To solid pavement like refulgent steel:

11. The

Ver. 8. *Then the beasts, &c.*] This is picturesque. The low grounds are covered with water. The beasts of prey flee to the caverns of the mountains for safety. they couch there; and watch impatiently for the drying of the valleys.

Ver. 9, 10, 11. *Out of the south, &c.*] These verses are a description of stormy, cold, and frosty weather. Wind, cold, and freezing are still among *the great things which God doeth, and which we cannot comprehend*. The general cause of *wind*, which is only air put in motion, is said to be the atmosphere's being heated over one part of the earth more than over another. For in this case the warmer air, being rendered specifically lighter than the rest, rises up into the superior parts of the atmosphere, and there diffuses itself every way; while the neighbouring inferior air rushes in from all parts at the bottom, to restore the equilibrium\*. But yet it holds true, that *the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth*.

As to *cold*, philosophers are not agreed in their definition of it†: And the various hypotheses to account for *freezing*‡, shew that it has not yet been accounted for.

Ver. 9. *Out of the south, &c.*] The marginal rendering is juster. The period will then be,

*Out*

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\* Rowning's *Natural Philosophy*, part ii. 116.

† See Chambers' Dictionary, art. COLD.

‡ Id. art. FREEZING.

11. The burnish'd ether sheds a smarter day,  
And not a cloud endures the vivid ray.

12. The

*Out of the chamber<sup>a</sup> cometh the storm<sup>b</sup>,  
And cold from the dispersing<sup>c</sup> winds.*

*The chamber*, or rather *the secret chamber*, denotes those unknown regions whence the winds have their origin. Or the meaning may be, that winds are part of the treasures of God; which he hath always in readiness wherever he pleases to employ them. *He bringeth the wind out of his treasures . . . stormy wind fulfilling his word.* Psalm cxxxv. 7. cxlviii. 8.

The *dispersing* winds are supposed to be those which blow from the northern points, and by scattering the clouds or dissolving them, make such a clear sky in sharp frosty weather, as is described ver. 11.

Ver. 10. *the breath of God*] The stormy, cold, freezing winds mentioned in the preceding verse. A tempestuous wind is, in the lofty style of the eastern poetry, called *the breath of God* chap. iv. 9.

*is straitned*] This version cannot be right. Water is not straitned by freezing, but dilated. It takes up more room, when frozen, than in its state of fluidity<sup>d</sup>; as hath been proved by many experiments. The translation, I apprehend, should be,

*And the broad waters become hard<sup>e</sup>.*

Snow,

<sup>a</sup> מן החדר LXX. ἐκ ταμνῶν *out of the store-houses.* חדר is properly the inner and most retired apartment of a dwelling-house Gen. xliii. 30. Thence it was applied to the remote and unknown regions of space. In chap. ix. 9. it is coupled with רֶמֶן *the south*, and there means *the southern hemisphere*.

<sup>b</sup> Chap. xxi. 18. xxvii. 20. סופה *the storm.*

<sup>c</sup> נזרים קרה Castell. in his Lexicon turns it *dispergentes frigus*, the winds that scatter cold. He seems to have understood נזרים to be the active participle in *pihel* of the verb זרה *dispergere*, and קרה to be governed by it.

<sup>d</sup> Chambers' Dictionary, art. FREEZING.

<sup>e</sup> במוצק *in a state of hardness, or cohesion.* Chap. xxxviii. 38. *when the dust groweth into hardness, למוצק* It is a metaphor from fused metals, which, when cooled, cohere into a firmer mass.

12. The Lord of nature at her helm presides,  
 Her seasons turns, the circling meteors guides ;  
 While

Snow, cold, frost, and ice were no strangers in Judæa<sup>f</sup> ; which bordered on Arabia Petræa, Job's country : nor yet in Arabia Petræa. See chap. vi. 16.

*the waters*] the ponds, lakes, and winter rivers. It may be thought incredible, that there should ever be such severe cold in those warm climates as to freeze lakes and rivers. But the Rev. Mr. Dawes informs us, that in 1756-7 at Aleppo (Lat. 32°. 0' North) they had a very sharp winter, which destroyed all the fruits of the earth. The cold was so very intense, that the mercury in Fahrenheit's thermometer, exposed a few minutes to the open air, sunk entirely into the ball of the tube. Millions of olive trees, that had withstood the severity of fifty winters, were blasted in this: and thousands of souls perished merely through cold.

Was not this a frost sufficient to freeze a lake, or river? And yet Aleppo is so warm a climate, that the same author tells us, " They were obliged to sleep on the terrace of their houses in the summer <sup>2</sup>."

Ver. 11. *Also by watering, &c.*] Here we have a picture of the sky in a clear, sharp-freezing day,

*Also the clear sky<sup>h</sup> dispelleth<sup>i</sup> the thick cloud,  
 His sun<sup>k</sup> scattereth the extended clouds<sup>l</sup>.*

The

<sup>f</sup> I Chron. xi. 22. Psal. cxlvii. 16, 17.

<sup>2</sup> *Letter to Dr. Littleton.*

<sup>h</sup> ברֵּי *the clear sky.* The interlineary version renders it *serenitas*; Targum, *in puritate.* This is the acceptation of it in Arabic, according to Schultens in his *Commentary* and Pococke in *Carm. Tegr.* p. 123. Its root *Barea* signifies, says Schultens, to give a high and elegant polish to the surface of bodies.

<sup>i</sup> יטרִיחַ in Arabic *dispellit.* Schultens.

<sup>k</sup> אָרֶרֶ *his sun,* as in chap. xxxi. 26. It comes however to the same thing, whether we understand it of the body of the sun or of his rays.

<sup>l</sup> עָנָן *tractus nubium.* Vid. Schultens on chap. iii. 5. A collection and arrangement of clouds, chap. xxxviii. 9. The Masorites have pointed עָנָן *in regimine.* But LXX. read it in the *absolute form*, διασσερπτον νεφος φως αυτου *his light disperseth the cloud.* Thus אָרֶר is the nominative to the verb יפִּיץ, and the parallelism of the distich becomes perfect: For אָרֶר and יפִּיץ, יטרִיחַ and עָנָן, and עָרַב correspond to each other.



While these and those his high behests obey,  
 And through earth's peopled climes assert his sway ;  
 13. Whether as scourges of a rebel race,  
 Or sent as tokens of paternal grace.

14. O Job

The clearness of the sky in frosty weather is owing to the check of evaporation by cold. Hence the air becomes transparent, and the heavenly bodies are seen through it with undiminished splendour; there being no dense vapours to reflect back the rays of light, and thereby prevent their coming all down to us. (See Dr. Hamilton's *Philosophical Essays*; p. 18, 19.) In the language of poetry, therefore, *the clear sky* may be said to *dispell the thick clouds*, and *the sun* to *scatter them*.

Ver. 12. *And it is turned round, &c.*]

*And he turneth the revolutions by his counsels,  
 That they may do all which he commandeth them on the habitable parts  
 of the earth.*

This noble sentiment represents the governor of the universe directing all its motions ; and guiding the periodical returns of summer and winter, heat and cold, fair and foul weather, thunder and lightning, so as they shall prove punishments or blessings to mankind in proportion to their moral conduct.

*the revolutions* <sup>m</sup>] or *circuits*.

*by his counsels* <sup>n</sup>] literally, *by his steerings* <sup>n</sup>.

*upon the face, &c.*] *upon the habitable parts of the earth* <sup>o</sup>.

Ver. 13. *Whether for correction, &c.*] The moral use which God makes of  
 meteors,

<sup>m</sup> מסבות LXX. κυκλωματα.

<sup>n</sup> בתהבולתיו Symmachus turns it *εἰς τὴν κυβερνήσιν αὐτοῦ* by *his piloting*. He understood the word as modern interpreters do, to be a metaphor from *navigating a ship*. רב החבל is a *ship-master*, or *steersman*, Jonah i. 6.

<sup>o</sup> תבל ארצה So Prov. viii. 31. בתבל ארצו *in the habitable part of his earth*, i. e. the part inhabited by men. תבל is used for mankind, or the world of mankind, Isaiah xiii. 11.

14. O Job, these wonders weigh; erect thy mind,  
More wonders rise in boundless view behind:

15. Knows thy weak reason, how he stains his bow  
When among clouds its sevenfold colours glow?

16. Or

meteors, wind, rain, &c. can be but twofold. They are either for *correction*, or for *mercy*. The situation of the words *or for his land* between those members of the partition, seems very uncouth and perplexes the sense. A small transposition will render the period clear and easy.

*Whether for correction or for mercy,  
Verily<sup>p</sup> for his earth he causeth it<sup>q</sup> to come.*

*it]* that is, *correction or mercy*; the work which he commandeth the meteors to do upon the habitable parts of the earth.

Ver. 15. *Dost thou know, &c.*] By God's *disposing them* he means God's disposing his *wondrous works*, or operations (ver. 14) in such manner as to produce such and such effects.

*and causeth the light of his cloud, &c.] and causeth his luminous clouds<sup>r</sup> to shine.* He means perhaps, those bright clouds, fringed with gold and stained with the richest tints, which often in a summer evening attend the setting sun. Some eminent commentators explain this passage of the *rainbow*. The expressions indeed may appear too vague to allow that limitation. Nevertheless, as it seems very unlikely such a wonderful phænomenon as the rainbow should be taken no notice of in this poem, and as this is the only place where it can be supposed to be mentioned; I have adopted this sense in the verse translation.

We know that these beautiful appearances are caused by various reflexions and refractions of the sun-beams. But why some rays are more refrangible than others,

<sup>p</sup> אִם *certé*. Schultens. See also Noldius.

<sup>q</sup> יִמְצֵאֶהוּ The relative affix הוּ it refers to שָׁכַם and הִסֵּר for its antecedents taken separately.

<sup>r</sup> אֵר עֲנָנֵי *lucem nubis ejus, i. e. nubem ejus lucidam; or rather nubes ejus lucidas: for עֲנָנֵי is a range of clouds, as Schultens shews in his Commentary on chap. iii. 5.*

16. Or knows, what balancings those clouds confine,

Amazing workmanship of art divine?

17. How southing day inflames the breathless air,

When scarce thy limbs their glowing raiment bear?

18. Art

others, how their different refrangibility produceth different colours, and what peculiar texture in the small parts of bodies fitteth some to reflect one kind of rays, others another kind, are problems which philosophy is not able to solve.

Ver. 16. *the balancings of the clouds*] The clouds remain suspended, so long as their pressure is exactly balanced by the counter-pressure of the air which is underneath them. When the equipoise is destroyed, either by a diminution of the density and weight of the supporting air, or by condensation of the watery vapours; they often precipitate in rain. But the law of the equilibrium and the causes which destroy the balance, are so mysterious in their operation, that our knowledge of these matters is extremely superficial. Elihu argues all along from our ignorance of the works of nature to our incapacity for judging of the counsels of providence. The same kind of argumentation is beautifully pursued in the *Essay on Man*.

Presumptuous man! the reason wouldst thou find,

Why form'd so weak, so little, and so blind?

Ask of thy mother earth, why oaks were made

Taller or stronger than the weeds they shade?

Or ask of yonder argent fields above,

Why Jove's satellites are less than Jove.

Ver. 17, 18. *How thy garments are warm, &c.*] He describes an Arabian noon-day in the height of summer; when the sun is in his full strength and not a breath of wind stirring to cool the sultry air.

*When he bringeth a calm upon the earth from the south*<sup>\*</sup>. that is, from the south quarter of the heavens; when the sun is in the meridian.

The

<sup>\*</sup> **דָּוָם** *the south*. Ecclef. i. 6. *the wind goeth towards the south, and turneth about to the north*. I cannot find that the word ever signifies the *south-wind*. Besides, a south-wind is

18. Art thou assisting, while he spreads the mafs  
Of ether splendent as the polish'd brafs,  
Bright as the mirror, as the metal strong?

19. O man of courage, aid our fault'ring tongue;  
Confus'd we cannot reason in his ear,  
Dark cloud descends, the coming God we fear.

20. Should

The excessive heat and bright transparency of the air in a summer's noon, especially in the warmer climates, perplex philosophy with many difficult questions. How do the sun's rays operate, to produce calmness in the air and a serene sky? What quality in bodies raises in us the sensation of heat? And how does that quality act upon our nerves; and by what process is the sensation excited in our minds?

Ver. 18. *Hast thou with him spread out, &c.] Dost thou, or wilt thou, with him spread out, &c.]* Wilt thou undertake to be his assistant, in giving to the noon-day summer sky its high polish and insufferable effulgence? The elegant simile of the mirror cannot be understood, without recollecting that their looking-glasses were made of metal highly polished.

The state of the sky in a long drought seems more particularly the subject of the description. *The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.* Deut. xxviii. 23.

Ver. 19—ult.] These verses are the peroration: wherein he represents to Job the rashness and danger of disputing with God, sets forth the incomprehensibility of the schemes of providence, insists that they are planned and executed with most perfect equity and justice; and exhorts him and all mankind to annihilate themselves before their Maker, in profoundest reverence of his adorable majesty.

tempestuous in those climates, Isaiah xxi. 1. It must, however, be owned, that in the summer season a south wind produced *heat* in those climates, Luke xii. 55. Dr. Ruffel remarks, that the coldest winds at Aleppo in the winter, bring with them, when they blow from the very same points from May to the end of September, a degree and kind of heat which one would imagine came out of an oven. *Natural Hist. of Aleppo*, p. 14.



20. Should some bold mouth presume to speak for mine,  
Perdition will confound the rash design.

21, 22. When

Ver. 19, 20. *Teach us, &c.*] I do not clearly understand these verses.

Cur nescire, pudens pravè, quam discere malo?

We may however, partly by the assistance of Schultens, make out the following explanation:

*Teach us what we shall say to him.*

This is an ironical reprimand of Job, for wishing the Almighty would appear by some visible manifestation, that he might *reason*, that is, dispute, *with him*<sup>w</sup>.

*We cannot order* <sup>\*</sup> *our speech.*

He declares himself to be in too much terror and confusion to speak to God at all, much more to dispute the fitness of his proceedings.

He next assigns the cause of his perturbation:

*by reason of the darknefs.*

meaning perhaps the dark cloud which now overshadowed them, and which was the sign of the Deity's near approach<sup>y</sup>. This is Mr. Heath's remark. If *the darknefs* is to be taken literally, the remark appears probable, and is withal so ingenious and beautiful, that I have formed the verse-translation upon it.

Elihu adds, to shew the danger of disputing with God about his ways;

*If any one speak, surely he shall be destroyed*<sup>z</sup>.

If

<sup>v</sup> Chap. xiii. 3.

<sup>\*</sup> ערך It signifies (1) to *form*, as an army does when it prepares for battle, chap. vi. 4. *The terrors of God do set themselves in array against me.* (2) to be in *readiness* for engaging in a dispute, chap. xxxiii. 5. *If thou canst answer me, set thy words in order before me, stand:* Put thyself in readiness to dispute with me. (3) to *arrange* arguments in pleading, chap. xiii. 18.

<sup>y</sup> See the note on chap. xlii. 5.

<sup>z</sup> יכלע It is rendered to *destroy*, chap. ii. 3. In the Syriac Testament, Rev. viii. 12. is the translation of καταργησ, and signifies to be smitten so as to be destroyed.

21, 22. When heav'n's expanse the sweeping north-wind clears,  
 And, flaming forth, the golden sun appears,  
 Whose optic on the dazzling scene can gaze?  
 How, then, abide a God's terrific blaze?

23. In

If any one should venture to be my proxy, and carry my complaints of God to his ear; he will certainly perish for his rashness. By *speaking* we must understand speaking of God as Job had done, cavilling at his providence. Otherwise it would not have merited such a punishment.

Ver. 21, 22. *And now, &c.*] He illustrates the terrible majesty of God in a visible manifestation of it, which Elihu seems to be now expecting.

Ver. 21. *men see not, &c.*] *men cannot look<sup>2</sup> at the bright light which is in the sky<sup>3</sup>, when the wind hath passed and cleansed it<sup>4</sup>.* That is, when the sky is in such a clear and dazzling state as he had described ver. 18. He beautifully applies that resplendent image to the purpose of shewing the insufferable splendor of the Divine Majesty.

Ver. 22. *Fair weather<sup>5</sup>*] Our Translators meant, I suppose, by *fair weather* such a serene sky as is painted in the foregoing verse. But the original presents us with a new and more glorious object, the sun itself.

*By means of the north-wind<sup>6</sup> (cleansing the sky ver. 21.) the golden sun cometh forth: with God is terrible majesty.*

<sup>2</sup> *לֹא רָאוּ* they cannot look at, as ver. 19. *לֹא נִעְרַךְ* we cannot order our speech. *Quum ne fulgentem quidem lucem aspicere possint homines, quæ est in æthere.* Castellio.

<sup>3</sup> *שָׁמַיִם* the sky. It is translated so ver. 18.

<sup>4</sup> In ver. 22. he calls it the north-wind. The winds that blow from the northern parts bring with them a large quantity of dry air, which drives before it the saturated air and clouds; or imbibes the watery vapours which the saturated air, whose place these dry winds occupy, had let go. In this manner the wind *passeth and cleanseth the sky.*

<sup>5</sup> *זָהָב* gold. The connection shews that the *sun* is meant by this term. For it is the cause of the *dazzling brightness* in the sky, ver. 21. and is brought in between that and God's terrible majesty; with a view to heighten the infinitely superior lustre of the latter.

<sup>6</sup> *צָפוֹן* the north, that is the *north-wind* as in Cant. iv. 16. If we translate, as some, the *golden sun cometh out of the north*, that is, the northern parts of the heavens; the meaning will

23. In vain we pry, in vain our reason toils,  
Immensely the force of reason foils :  
Justice and boundless pow'r exalt his throne,  
Beneficent to all, unjust to none.
24. Therefore let men adore him ; in his eyes  
To nothing shrinks the wisdom of the wife.

CHAP.

Ver. 23. Touching *the Almighty*, &c.] This great and worthy sentiment is the sum of his whole speech in justification of God. The incomprehensibility and infinite perfection of God silence all objections to his government. This is a sufficient answer even to those two perplexing difficulties in the measures of providence, which Job had started; the destruction of the righteous with the wicked in general calamities, and the prosperity of so many profligate men to the very end of their lives. *For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts*<sup>c</sup>: And the ways and thoughts of an infinitely perfect Being cannot be otherwise than right.

WHATEVER IS, IS RIGHT.

*Essay on Man.*

*he will not afflict*] *He will not oppress*<sup>f</sup>. See chap. x. 3.

Ver. 24. *men do therefore fear him*] *Let men therefore fear him*, who *beholdeth all the wise in heart as a nothing*<sup>g</sup>.

This

will be, that he *riseth* on the northern points of the compass, or to the north of the east, as he does throughout the summer. But the sun at his rising is not bright enough to shed a *dazzling light* on the sky : And the sun in his full strength, upon or near the meridian, is the only proper object to set forth the glory of the Divine Majesty.

<sup>c</sup> Isaiah lv. 9.

<sup>f</sup> לֹא יַעֲנֶה *he will not oppress*. It signifies to afflict unjustly and tyrannically, Exod. i. 11. Psal. lxxxix. 23.

<sup>g</sup> לֹא *a nothing*, so Schultens renders it here. And so it signifies and is Englished, chap. vi. 21.

CHAP.  
XXXVIII.

Ver. 1. Now the black shadowing cloud, descending fast,  
Shot fiercer flames and roar'd a stormy blast:

The

This great instruction is the point of aim throughout Elihu's speech. This is the sublime moral of the whole poem. To establish this primary duty of all religion by his own authority, the Deity himself at last appears; the design of whose speech to Job is to reduce him to this reverent submission; and by his example to enforce it upon all others.

I appeal now to the sensible reader, whether upon a review of this discourse of Elihu it does not appear pertinent and judicious. Job certainly thought it so. He never once interrupts him. He remains silent. It certainly therefore made some impression upon him. He was convinced by it, that he had exceeded both in his justification of himself and in his complaint of God. The conviction however was not full and strong enough, to produce the requisite humiliation. A higher authority was wanted to work that effect; and to bring the poem to its crisis. Hence appears the necessity of the Almighty's interposition.

## C H A P. XXXVIII.

The poem is now hastening to its catastrophe. Elihu's discourse had prepared the mind of Job for the change that was to be wrought in him. The speech of the Almighty bears down all obstacles, that remained in the way of his repentance and submission.

The design of *this* appearance of the Almighty is not to vindicate the injured character of his servant Job. That is done by a *second* appearance, which was afterwards made to Eliphaz singly <sup>h</sup>, and which comes not within the limits of the poem.

Neither is it the design of this *speech* to decide the controversy, in the dialogue, about the ways of providence: For the decision of that dispute was not intended

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<sup>h</sup> Chap. xlii. 7—9.



The voice almighty through the whirlwind broke,  
And thus to Job with lofty accent spoke:

2. Who this, whose blindness, in so bold a strain,  
Judges my ways, and teaches God to reign?

3. Advance,

intended by the *poem*; but was reserved for the subsequent *history*. The scope of the speech is to *humble Job*; and to teach others, by his example, to acquiesce implicitly in the disposals of God, from an unbounded confidence in his wisdom, equity, and goodness. This surely is an end worthy of the interposition of the Deity.

—dignus vindice nodus.

The method taken in the speech to accomplish its design, is a series of questions and descriptions, relative to *natural things*, admirably fitted to convince this complainant, and all others, of their incapacity to judge of God's *moral* administration, and of the danger of striving with their Maker.

The poet had given, in the course of the poem, glorious specimens of his talent for the sublime. But he seems to have reserved the full exertion of his powers to this concluding part. Here he has collected all his fire, as it were, in a focal point. I imagine it will be easily granted, that, for majesty of sentiment and strength of expression, this speech has nothing equal to it in the most admired productions of Greece or Rome.

Dr. Young has translated it with dignity and spirit. Nothing but the propriety of making an *uniform* version of the whole poem could have prevailed on me to attempt this part after so great a master.

Ver. 1. *out of the whirlwind*] *out of the stormy cloud*<sup>1</sup>. That the Almighty manifested himself on this occasion by some *visible* token of his presence, may be inferred, I should think, from what Job says, chap. xlii. 5. *But now mine eye seeth thee*: And a *cloud* was generally his mode of appearance. Compare Ezek. i. 4. Nahum i. 3.

Ver. 2. *that darkeneth counsel*, &c.] The reproof is, that he had taken upon him

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<sup>1</sup> סערה, LXX. δια λαίλαπος καὶ νεφέων (MS. Alex. νεφύς) *in a storm and a cloud*. It signifies a *storm at sea*, which is always attended with dark clouds, Jonah i. 4.

3. Advance, display the hero, gird thy loin ;  
My part the learner's, to instruct me thine.
4. Where thou, when earth's foundations I began ?  
Say, knowing creature, how design'd the plan :
5. Who laid its measures, and the line apply'd ?  
Did thy vast genius o'er the work preside ?
6. What ground sustains the massy pile ? who plac'd  
The corner-stone, and its strong framing brac'd ?
7. Myriads of starry forms the builder sang,  
My raptur'd sons, and heav'n with chorus rang.

8. Where

him to judge the ways of God, the reasons whereof he was utterly in the dark about : And that he had given vent to his rash judgement in complaints equally rash and inconsiderate. A free translation of this passage might be,

*Who is this that judgeth in the dark<sup>k</sup>, and whose words are without knowledge.*

Ver. 3. *I will demand of thee, &c.*] These expressions refer, no doubt, to that daring challenge, *Then call thou, and I will answer : or let me speak, and answer thou me.* chap. xiii. 22.

Ver. 4—7. *Where wast thou, &c.*] The sentiment conveyed in these pungent interrogations is, that only He who made the world, or at least was present and assisting in that great affair, is capable of judging how it ought to be governed. These verses, 4, 5, 6, 7, speak of the creation of the *earth*, and in terms of architecture, which denote exact proportion, nice arrangement and durable solidity.

Ver. 7. *The morning stars*] They are styled *the sons of God* in the next sentence.

*The*

<sup>k</sup> מַחֲשֵׁךְ עֵצָה Symmachus turns it *σκοτεινὸς γνῶμη* of a dark judgement, or understanding.

עֵצָה seems to mean here *thought* in general, or *thoughts* in the form of judgments or propositions

8. Where thou, when ocean from the womb I sent,  
When bursting forth roar'd the huge element ?

9. A

*The sons of God* are the angels<sup>1</sup>. I suppose, they are called *the morning stars* on account of the luminous vehicles with which they are cloathed. The morning star is exceedingly bright. What a grand appearance does the poet here present to our view, ten thousand times ten thousand and thousand of thousands of glittering angels attending the birth of our world, and singing hallelujahs to the Almighty Father.

Ver. 8—11. *Or who shut up the sea, &c.*] The waters were coæval with the earth, and covered it in the beginning. The gathering them together into a proper receptacle was the great work of the third day of creation. They then took the denomination of *seas*, or *the sea*, and likewise retained the name of *the deep*. This operation of Almighty power, together with the measures taken to prevent the sea from overflowing the earth, is the subject of these verses, 8, 9, 10, 11.

Ver. 8. *with doors*] ver. 10. *and set bars and doors*. The shores<sup>m</sup>, promontories in particular, and high rocky coast, are a restraint upon the ocean and a security to the earth. These are the *barred doors*, which in part keep the waters of the sea within the bounds assigned to them.

*When it brake forth*<sup>n</sup>] The original word denoteth an *impetuous eruption*. It is the same that is used in Dan. vii. 2. *the four winds of the heaven strove (rushed forth) upon the great sea*. The prophet's description is like that in Virgil,

Una Euræque Notusque ruunt, creberque procellis  
Africus: et vastos volvunt ad littora fluctus.

*out of the womb*] Had the creation of the whole mass of waters been the thing spoken of, *by the womb* must be meant *nibility, non-entity*. But the subject here is

positions in the mind; more particularly Job's *thoughts* about the ways of God. עֵצָה מְחֹשֶׁבֶת is *one who judgeth darkly*, as מְיַטֵּב צֶעֶד *one that goeth well, or moveth gracefully*, Prov. xxx. 29.

<sup>1</sup> Chap. i. 6. ii. 1.

<sup>m</sup> Prov. viii. 29. Jerem. v. 22.

<sup>n</sup> בְּנִיחָן, LXX. *impetuosè impetu ferebatur*.

9. A night of swathing clouds I threw around,  
 And in those folds the wond'rous infant bound :  
 10. Its fury tam'd with laws, with rocky land  
 Embarr'd the raging flood, then gave command ;

11. " Thus

is the collection of part of the mass into a channel, to form the *sea* and surround the earth. *The womb* therefore, out of which the waters of the *sea* issued, seems to have been the subterraneous abyfs, *the sea under ground*, as the Arabs call it°. Thus Drufius explains it, *The Abyfs was as it were the womb thereof*.

Dr. Woodward supposeth, that there is an immense cavern in the earth, and that this is the *one place* into which the whole mass of waters was gathered on the third day. He further supposeth the abyfs to communicate with the bottom of the sea, by vast hiatuses or chafms in the earth<sup>p</sup>. Through these passages, we may conceive, the waters of the abyfs *brake forth* and filled the channel of the sea.

Ver. 9. *When I made the cloud, &c.*] The poet had compared the eruption of the sea from the great abyfs, to the breaking forth of an infant out of the womb. This astonishing image gave rise to *the garment* and *the swadling band*; to which he resembles those thick and dark clouds, which frequently arise over the sea and encompass it.

Ver. 10. *and brake up for it my decreed place*] If the boundary or channel of the sea had been intended by our author, he would have said, I imagine, *its decreed place*. I prefer therefore the marginal version,

*And*

° Shaw's *Travels*, 67. 4to. That curious traveller informs us, that even in the *Sahara* (the desert, south of the kingdom of Algiers) by digging wells to the depth of one hundred, and sometimes two hundred fathoms, they never want a plentiful stream. In order therefore to obtain it, they dig through different layers of sand and gravel, till they come to a sleeky stone, like slate, which is known to lie immediately above the *sea below ground*, as they call *the abyfs*. This is easily broken through ; and the flux of water, which follows the stroke, rises generally so suddenly and in such abundance, that the person let down for this purpose hath sometimes, though raised up with the greatest dexterity, been overtaken and suffocated.

<sup>p</sup> See Chambers' *Dictionary*, art. ABYSS.



11. " Thus far, ye mountain waves, no further, roll,  
 " My bulwarks shall your haughty foam control."

12. Ancient of days, did Morn thy voice obey  
 From whence to journey with the dawning ray?

13, 14. Mantled

*And established my decree upon it*<sup>a</sup>. The decree which God imposed on the mighty ocean, is that wonderful law of gravitation in fluids, by which all the parts of them exerting an equal pressure upon one another, the equilibrium of the whole mass is maintained.

Ver. 11. *And said, Hitherto, &c.*] What a sublime conception does this command give us of the power and majesty of that Being who speaks it!

Ver. 12—15. *Hast thou commanded the morning, &c.*] The transition from the *sea* to the *morning* is not so abrupt as it appears. For the ancients thought, that the sun sets in the ocean, and at his rising cometh out of it again. These verses however are difficult. But I apprehend, *the morning* is described here by three remarkable characters; First, its constant return to its appointed station the east.

Secondly, its making visible the forms and colours of things, which are confounded and lost in the night.

Thirdly, its being the time of the day when justice was administered.

Ver. 12, 13. *the morning—the day-spring*]

Ver. 12.

<sup>a</sup> אֲשֶׁר עָלָיו חָקִי This surely is a phrase of the same import with that in Prov. viii. 29. כִּשְׁוֹנוֹ לִים חָקוֹ *When he gave to the sea his decree.* שָׁבַר *to break off*, which our author uses instead of שָׁם *constituit*, is synonymous with חָרַץ *præcidit, statuit, decrevit*, Daniel ix. 26. *desolations are determined*, נִהְרָצָה. But as שָׁבַר also signifies figuratively to *enervate* or *break the force* of a thing; Crinsoz translates, *Lorsque je la domptai par mes loix, when I tamed it by my laws.*

13, 14. Mantled in gold she wings her beamy flight,  
 Holds in her hand the beauteous seal of light,  
 From east to west the clear impression gives,  
 And earth like clay the colour'd forms receives :

15. Then

Ver. 12. *Hast thou commanded the morning in thy life-time ' ?  
 Hast thou caused the day-spring to know its place ?*

Ver. 13. *To take hold of the ends of the earth,  
 That the wicked might be shaken out of it ?*

In ver. 12. *The morning* and *the day-spring* are but different terms for one single thing; break of day until sun-rising. Its regular appearance in the east is here marked. In the first sentence of ver. 13. the diffusion of the morning light over the whole face of the earth, is expressed by the beautiful figure of *taking hold of the ends of the earth*. In the second sentence, the moral benefit of the morning to mankind is taken notice of; *That the wicked might be shaken out of it*. In those times and countries the courts of Justice sate in the morning. This singular circumstance gives a dignity and importance to the description of the morning, worthy to come from the mouth of the righteous governor of the world.

Ver. 14. *It is turned as clay, &c.]*

*It (the earth) is changed ' as clay by the seal,  
 When they (the morning and the day-spring) present themselves as it:  
 were in magnificent attire.*

During the darkness of the night the earth is a perfect blank; in which state it resembles clay that has no impression. By the morning light falling upon the earth,

<sup>1</sup> מִיְּמִיךָ *atate tua.* Castellio.

<sup>2</sup> Judges vi. 31. Psal. ci. 8. *I will early (in the morning) destroy all the wicked of the land.* Also, Jer. xxi. 12.

<sup>3</sup> הִתְהַפֵּךְ. *Vertitur terra et mutatur ut lutum figilli; quod facile cedit, et varias formas recipit pro libidine imprimentis aliquid in eo.* Drusius.

הִתְהַפֵּךְ denotes a change from one state to another that is opposite; when *the sea*, for instance, *was turned, or changed, into dry land*, Psal. lxi. 6.

15. Then justice from the world ejects the vile,  
And breaks the giant arm inur'd to spoil.

16. Haft

earth, innumerable objects make their appearance upon it: It is then changed, like clay which has received the stamp of the seal. Thus I understand this elegant simile. Sealing upon *clay* is still practised in the east. When the corn-granary at Grand-Cairo, belonging to the Sultan, is full; the inspectors (says Mr. Norden) having shut the door, put on their seal, upon a handful of clay, which they make use of instead of wax<sup>u</sup>.

*They present themselves*<sup>w</sup> *as it were in magnificent attire*<sup>\*</sup>. In the original the verb is plural, merely in conformity to grammatical construction; there being two nominatives to it, *the morning* and *the day-spring* ver. 12. But as those two nominatives mean but one thing, namely, *the morning*; the translation would be justified, and the sense clearer, if the verb is turned in the singular number: *she presents herself*, &c.

We have here a grand poetical image. The *Morning*, in the figure of a beautiful personage, cloathed in a garment of light, presents herself in the east: She holds a seal in her hand, as the minister of providence; and is on the wing to enlighten the earth, and to renew with her seal the appearance of things in their proper forms and colours.

Ver. 15. *And from the wicked, &c.*] The poet blends together in his description of the morning, the *moral* and *natural* benefits of it. He now returns to the moral benefits, which he began to mention ver. 13. By cutting off some wicked men, in the morning, and putting a stop to the oppressions committed by others, a happy change is made in the state of society; corresponding to the beautiful change in the face of nature, when the morning effaces the horrors of night and restores the pleasing scenes of day.

<sup>u</sup> Norden's *Travels*, p. 72. 8vo.

<sup>w</sup> יתִּצְבּוּ *they present themselves*, to perform their ministry, as in chap. i. 6. ii. 1.

<sup>\*</sup> כִּמוּ בִּלְבוּשׁ לְבוּשׁ. The ellipsis of the preposition is very common in the poetical books of scripture. See an instance in chap. xxxviii. 30. *the waters are hid as with a skin*, כִּאֲבֹן. Schultens has observed, that לְבוּשׁ signifies *magnificent apparel* in Esther vi. 8, 10, 11.



16. Hast thou gone down th' immeasurable steep?

Travers'd the windings of the central deep?

17. Unbarr'd death's portal? and from thence survey'd

The ghosts that colonize the world of shade?

18. Or

Ver. 16, 17. *Hast thou entered, &c.*] We now descend into the lower parts of the earth. For I apprehend (1) that by *the sea*, or *deep*, we are to understand the *sea below ground*, the waters of the great abyfs. (2) that by *the gates of death* and *the doors of the shadow of death* is meant the entrance into *Sheol* the world of ghosts. (3) that in the creed, at least the poetical creed, of these men, *Sheol* was placed under the waters of the abyfs. The interrogation therefore is, *Hast thou gone down into Sheol?* The reproof contained in this interrogation is, that it is folly and presumption to interpose our judgement upon the dispensations of good and evil in the present world; unless we perfectly knew the connection of these dispensations with a future world, the world of final reward and punishment.

Ver. 16. *the springs of the sea*<sup>y</sup>] This version is supported by the Septuagint, which turns it *the fountain of the sea*: By *the fountain*, or *springs of the sea*, is meant, I suppose, the abyfs, or mass of waters in the bowels of the earth. See the note on ver. 8. But I rather think the translation should be, *the intricate paths of the sea*, i. e. of the abyfs.

*in the search<sup>z</sup> of the depth*] *in the depths of the abyfs.* Mr. Heath:

Ver. 17. *the gates of death—the doors, &c.*] Isaiah calls them *the gates of Sheol*; that is, the entrance into the region of the dead, the world of departed souls. The Hebrews named it *Sheol*, and the Greeks *Hades*. The Septuagint-version of the second sentence, *Hast thou seen the doors of the shadow of death*, is remarkable and striking; *Were the door-keepers of Hades terrified when they saw thee<sup>b</sup>?*

What

<sup>y</sup> נבכי *the intricate paths.* The Chaldee turns it *the intricate places.* That interpreter makes the root to be נבך *to be entangled* in difficult ways, Exod. xiv. 3.

<sup>z</sup> חקר, LXX. ἐπισχεῖσιν *in the paths*; Crinsoz, *les gouffres.*

• Isaiah xxxviii. 10.

<sup>b</sup> Πυλῶροι δὲ ἀδὲς ἰδοῦτες σε ἐπὶ τῷ ξανῷ.



18. Or is the surface of the globe, so wide,  
A landskip in thy view from side to side?  
Do thy paternal eyes, still watching o'er;  
Visit each clime, and coast along each shore?

19. The palace where imperial light renews  
Her golden tresses, and her glitt'ring hues ;  
The shadowy realm whence darkness from her bed  
Ascends, new horrors on the world to spread,

20. Reveal:

What Hebrew text this interpreter followed I cannot guess. But he is certainly right in understanding it of *Sheol*<sup>c</sup>. For as *the gates of death* are here connected with *the abyfs*; so in chap. xxvi. 5, 6. the ghosts of the old giants, which are in *Sheol*, are said to be *under the waters*: And that by *the waters* are meant the waters in the cavern of the earth, *the abyfs*, is evident; inasmuch as Ifaiah gives to *Sheol* the epithet *from beneath*<sup>d</sup>, and Ezekiel calls it *the nether parts of the earth and the pit*<sup>e</sup>. Also in the *Apocalypse*, *The keys of Hades and death* (chap. i. 18.) are stiled (chap. ix. 1.) *The keys of the pit of the abyfs*.

Ver. 18. *Hast thou perceived, &c.*] We now ascend from below the center of the earth to its surface; from the region of death to the world of life. *Hast thou considered the breadth of the earth, &c.* The question relates not to a speculative knowledge of the earth's extent, but to a providential survey of it; such as he alone can take who created it; and who alone is a competent judge how it ought to be provided for and governed.

Ver. 19—21. *Where is the way where light dwelleth?*] This question differs from that in ver. 12—15. That related to the *morning* and its benefit to mankind,

<sup>c</sup> See Windet *de vita funetorum statu*. p. 73—75.

<sup>d</sup> Ifaiah xiv. 9. שאול מתחת *Hell (Sheol) from beneath*.

<sup>e</sup> Ezekiel xxxi. 14, 16, 18.

<sup>f</sup> התבוננת *Hast thou considered?* chap. xxxii. 12. Yea, I attended (אתבונן) unto you.

20. Reveal: their well-distinguish'd paths define,  
Guide us along th' inviolable line.

21. Skill in all this, O antemundane sage,  
Befecms thy venerable length of age.

22. Inform us if thy curious travels know  
My treasur'd hail, and magazines of snow;

23. Spar'd

kind, this to settling the precise boundary of light and darkness, that is, day and night. One half of the earth is enlightened, the other half is in darkness at the same instant. This is owing to the sphæroidical form given to the earth at its creation. Job is now asked, whether he was witness to this operation by which the limits of light and darkness were fixed, and knew the extent both of the one and the other. But the question is dressed in the glorious ornaments of sublime poetry: *Light* and *Darkness* are represented as persons: Each has its separate dwelling and peculiar jurisdiction: The bounds of one never encroach on those of the other.

Ver. 19. *Which is the way to the habitation of light? and the place of darkness, where is it?*

Ver. 20. *Surely thou canst guide (take) us to its border; yea, certainly thou canst shew the roads which lead to its house.*

Ver. 21. *Thou must know, for thou wert born at that time; as to the number of thy years, they are many.* Mr. Heath.

This is lofty irony.

Ver. 22—38. *Hast thou entered, &c.]* This whole paragraph relates to those changes in the state of the atmosphere, which we call the weather.

Ver. 22. *The treasures of the snow, &c.]* Snow is the watery vapours frozen in the cloud; hail the same vapours frozen after they have run into drops large enough for rain. The clouds therefore are the *treasures*, or rather *treasuries*, of snow and hail. Job is ironically asked whether he has ever been among them, to assist in, or at least observe, those wonderful operations.

23. Spar'd for the day of evil, when with storms  
 Winter the forest and the fields deforms:  
 Or when strange battel on my foes I pour,  
 And armies perish in the wrathful show'r.

24. When the hot east-wind wheels its boist'rous course,  
 Who drives the tempest and directs its force?  
 Or by what arm is ruddy lightning hurl'd?  
 How burst the flashes, and inwrap the world?

25—27. Who

Ver. 23. *Which I have reserved, &c.*] The inspired poet still keeps in view the moral purposes for which the Deity employs his *natural* works. *The time of trouble* may signify not winter in general; but those severe winters, in which there falls such abundance of snow and hail as does infinite damage to the fruits of the earth, to cattle, and to human kind.

Leo Africanus assures us, that the caravans which travel through the African deserts, are sometimes suddenly overtaken with such furious storms of snow, that their beasts and carriages and themselves are cast away in it.

*the day of battle and war*] These expressions may only import that in such a *time of trouble* as was mentioned in the former sentence, God himself makes war upon his enemies; that is, punishes the sins of men by using snow and hail to destroy their sustenance. Extraordinary and miraculous snow or hail may also be intended, like that with which he punished the Egyptians and the Canaanites<sup>1</sup>. There might be instances of the same kind before those times, and which might fall within the compass of Job's experience or information.

Ver. 24—27. *By what way, &c.*] The wind, rain, and thunder which accompany, or immediately follow *the light* here mentioned, might have led our Translators to render it *the lightning*, as in chap. xxxvii. 3.

That.

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<sup>1</sup> Exod. ix. 23. Jos. x. 11.

25—27. Who fashion'd the canals, which spout the rain  
 In flame and thunder on the desert plain?  
 The howling wild, by human foot untrod,  
 Pours out green pasture from each teeming clod.

28. Tell

That ingenious traveller and naturalist Dr. Russell informs us, in his observations on the weather at Aleppo, that March 1743 set in with variable spring weather (though somewhat cooler than usual) which continued till the 23d; from which time till the end a great quantity of rain, hail and thunder.

On the 16th of October, at night, the second rains fell with a good deal of thunder.

In January 1753 more rain fell in the day time than usual in this month. Wind generally *north-east* or *east*, and moderate<sup>2</sup>.

Ver. 24. *the light*] rather *the lightning*. How imperfect a solution of this phenomenon philosophy is able to give, see in the remark on chap. xxxvii. 4.

which *scattereth*, &c.] when *the east wind scattereth itself*, or is *scattered*<sup>b</sup>; &c.

Ver. 25. *Who hath divided a water-course*, &c.] *Who prepared*<sup>i</sup> *an aqueduct* (or *conduit*<sup>k</sup>) *for the overflowing of waters*. The sublime metaphor of *the aqueduct* signifies, I suppose, the ways through the atmosphere, in which the power of God conducts the heavy inundating clouds to their appointed vent.

*for the lightning of thunder*] *for the blaze*<sup>l</sup> *of thunder*. Mr. Heath.

<sup>2</sup> Dr. Russell's *Natural History of Aleppo*.

<sup>b</sup> יָפֵץ LXX. διασκορπίζονται is *scattered*. Verbs active which have no nominative expressed or understood, must be turned in the passive voice.

<sup>i</sup> פָּלַג prepared. So Mr. Heath renders it, and remarks that LXX. translate it ποταμῶν. The root פָּלַג, he says, signifies *separavit, divisit*; and has likewise the signification of *setting apart to a particular use*. I could wish however he had produced a voucher for the latter acceptation.

<sup>k</sup> תְּעִלָּה Some Greek versions rendered it ἀναγωγὸν *an aqueduct*, or *conduit*, as our bible turns it in II Kings xx. 20.

<sup>l</sup> חוּץ the *blaze*. But Aquila renders it κτύπος *the crack*; Symmachus φῶς *the sound*. But it signifies in Arabic *secuit crenatim* *to cut a thing like the jagged edge of a leaf*. The noun חוּץ denotes



28. Tell, who the father of the rain; and who  
The plastic parent of the dropping dew.
29. What is the womb of ice? and whence is born  
Hoar-frost, that whitens in the wint'ry morn?

30. A

Ver. 26, 27. *To cause it to rain, &c.*] This circumstance, where *no man is*, &c. is dwelt upon, to shew the provision which the creator makes for the sustenance of *wild beasts*. Compare Psalm civ. 10, 11. Joel ii. 22. This instance of the power and providence of God might also be intended to suggest, that he who turns the barren wilderness into fruitful pasture, is equally able to change a miserable condition into a happy one. Such an instruction is a strong motive to confidence in God in the most desperate situation, as Job thought his own to be. Compare chap. v. 9—11. and see the note there.

Ver. 28. *Hath the rain a father?*] The question cannot be whether the rain hath a father, but *who is the father of the rain* °? as appears by the next sentence, *or who hath begotten the drops of the dew?*

The first mechanical agents in the production of *rain* and *dew* are known only to him whose name is wonderful. With regard to *rain*, see the remark on chap. xxxvi. 27. As to *dew*, all the discoveries of philosophy concerning it are couched in these few words; “If the vapours, after they are exhaled from off the waters, do not rise very high in the atmosphere, but hover near the surface of the earth, they then constitute what we call *a fog*. If they fall to the earth, being condensed by the cold of the night, without uniting into drops large enough to be called rain, they are then said to fall in *dew*.”

Ver. 29. *the ice—the hoary frost*] *Hoar-frost*, or white-frost, is the dew frozen  
or

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denotes *a flash of lightning* as it appears in the hot climates, in a jagged or zigzag form. Our english bible translates it *bright clouds*; but in the margin *lightnings*, in Zach. x. 1. *The Lord shall make bright clouds, and give them showers of rain*. It certainly means there *flashes of lightning* bursting from the clouds, the prelude and concomitant of rain.

• היש is there? LXX. מי יש, who is? so likewise the Vulgate, *Quis est?*

• Rowning's *Natural Philosophy*, p. ii. 142. Chambers' *Dictionary*, article *DEW*.

Y y

30. A marble covering on the streams is cast,  
And the broad lake with cold is fetter'd fast.

31. When milder stars the gentle season bring,  
Canst thou withhold the beauties of the spring?

Or

or congealed early in cold mornings; chiefly in autumn<sup>9</sup>. Our ignorance in the mechanical production of ice and frost was taken notice of in the remark on chap. xxxvii. 9, 10, 11.

Ver. 30. *The waters are hid, &c.*] Mr. Heath turns it, *The waters cover themselves' as it were with a stone.* The son of Sirach has given a beautiful description of this wonderful operation and appearance of nature: *When the cold north wind bloweth, and the water is congealed into ice; it abideth upon every gathering together of water, and clotheth the water as with a breast-plate.* Ecclesiast. xliii. 20.

*the deep'*] *The deep* cannot here mean *the sea*. A frozen sea was never seen in Arabia or its neighbourhood. Neither could such a phænomenon be so much as heard of in those days; when navigation had not reached to the high northern latitudes. But our author's word signifies, in the Arabic language, any deep gathering together of water, whether fountain, river, or lake. *A frozen lake, &c.* might be known even in Arabia, or in some of the adjacent countries. See the remark on chap. xxxvii. 10.

Ver. 31, 32. *Canst thou bind, &c.*] He is now asked, whether he has power over the heavenly bodies, to direct their motions, control their action upon the earth, and prevent the seasons and weather which they are wont to produce.

The

<sup>9</sup> Chambers' *Dictionary*, article HOAR-FROST.

<sup>1</sup> יתחבאו The Vulgate seems to have read יתקפאו *congelantur*; having rendered it *durantur*.

<sup>2</sup> תהום It is used for any large body of water. The streams which ran from the rock smitten by the rod of Moses, are called תהומיא רבובן *great deeps*, or fluxes of water; in the Targum on Psal. lxxviii. 15.

- Or when Orion lifts his stormy sphere,  
 Canst thou with flow'rs adorn the frost-bound year?
32. By monthly stages dost thou learn the sun,  
 Through the vast orbit of the signs to run?  
 Or lead Arcturus and his sons, to roll  
 In shining ranks around the northern pole?
33. Thy laws do these fulfil? with pow'rs from thee,  
 Hold they dominion in the earth and sea?

34, 35. Come,

The guesses of the learned concerning those astronomical terms which we translate *Pleiades*, *Orion*, and *Arcturus*, were mentioned in the note on chap. ix. 9. Chrysostom explains *Mazzaroth* ' of the twelve signs of the zodiac. Our marginal version adopts that explanation. *Bringing forth* the twelve signs each in its season, or month, is an expression accommodated to the then received system of the world. The earth was supposed to be at rest in the center; and the heavens to revolve annually round it, carrying with them the sun, planets, and fixed stars.

Ver. 31. *the sweet influences*, &c.] *The sweet influences* are the pleasant season of spring; *the bands* are the rigours of winter when the earth is bound with frost. The chief attention of the Arabs was not so much to the planets, as to the fixed stars, their rising and setting, and their supposed influence in producing rain, wind, heat, cold, and all other changes of weather. See Pococke's Specimen Hist. Arab. 164. where we are told, that one of the three branches of knowledge which the ancient Arabs chiefly applied themselves to, was the influence of the stars in producing rainy weather.

Ver. 33. *the ordinances of heaven*, &c.] By *heaven* is meant the celestial sphere, or the heavenly bodies contained in it. *The ordinances of heaven* are the laws  
 by

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' מִזְרוֹת Some will have the root to be אָזַר to gird. אָזַר is a girdle. Hence (says Castell.) אָזַר הַמִּזְרוֹת the girdle, or belt, of the constellations, i. e. the zodiac. See other derivations in Clodius' *Lexicon Sclædum*, p. 335.



34, 35. Come, to its pitch thy thund'ring voice extend,  
 Summon the clouds from heav'ns far-distant end:  
 Involv'd in darknefs, and begirt on high  
 With seas of vapours, bid the lightnings fly:  
 Hark! do they answer, "Here?" and distant bear  
 Thy awful mandates through the trembling air?

36. Vague

by which those bodies perform their revolutions: And *the dominion thereof in the earth* denotes their real, or supposed, action and effects upon our atmosphere and terraqueous globe.

Ver. 34—38. *Canst thou lift up thy voice, &c.*] Thunder-showers were the subject in ver. 25—27. The same subject seems to be resumed here. But there the operation was, the guiding of the rainy clouds, through the air, to the place appointed for the discharge of their contents: Here a body of dark clouds is collected, to form, as it were a pavillion for the Lord of thunder. The rain is mentioned there as poured down on the desert, for the benefit of wild beasts: Here it is sent to mollify the hardened glebe, and prepare the field for plowing and sowing. The lightnings also are here sent forth with greater pomp of divine majesty. One is apt however to think, that these verses should have been subjoined immediately after ver. 27. and that this division of the speech would be closed with more propriety and dignity by verses 31, 32, 33. which mention the course of the sun, and those constellations which were thought to produce rain and all the other variations of weather.

Ver. 34. *Canst thou lift up, &c.*] What can be more humiliating than such interrogations as this? What must Job, what must any man, think of himself, for daring to enter into a strife with God, and to find fault with his ways; when his own ignorance is thus contrasted with his wisdom, his own weakness with his power, and his own littleness with his tremendous majesty?

Ver. 35. *Here we are*] This surprizing figure of speech, which gives intelligence and a voice to the lightnings, expresseth, with great sublimity, the punctuality with which inanimate creatures observe the laws prescribed to them, and perform the service enjoined them by their Creator. The author of *Baruch* has



36. Vague meteors, wild phenomena, who taught  
These not to err, as though endow'd with thought?

37. Who ranges the celestial urns, and pours  
In wisdom's season their emollient show'rs;

38. The

has imitated this wonderful prosopopeia, chap. iii. 34. *The stars shined in their watches, and rejoiced: when he calleth them they say, Here we be.*

Ver. 36. *Who hath put wisdom, &c.*] This prose may be turned into the following distich,

Who planted reason in the human breast?

Who on the mind ideal forms impress'd?

But the sentiment bears no sort of analogy to what goeth before and cometh after. The learned Schultens therefore has, by the help of the Arabic, offered another translation; which carries on the grand figure that closed the preceding verse.

*Who put wisdom in wild motions"?*

*Or who hath given to a phenomenon" understanding?*

By *wild motions* and a *phenomenon* are meant thunder, lightning, rain, and other meteors. Their motions are said to be wild and vague, because they seem so to us. Philosophy has not been able to reduce their operations to any certain theory. Nevertheless they are governed by laws, as steady as those which regulate the motions of the heavenly bodies. This the poet has suggested by the noble expressions, *putting wisdom and understanding* into these wild phenomena.

Ver. 37, 38. *Who can number, &c.*] The work of providence described in these

" בטחות *wild motions*. The root טחא in Arabic signifies *vagari, aberrare sine certa lege*.

" שכני a *phenomenon*, or *appearance, adspectabile, apparens*. The root שכה is in Chaldee, *speculavit, imaginatus est*. The noun שכיות in Isaiah ii. 16. signifies *spectacula, or speculabiles figuræ, pictures*. Vid. Schultens, & Clodii *Lex. Select.*

38. The glebe to loosen, when the glowing ray  
Hath harden'd into rock the binding clay?

39. Does thy all-pow'rful impulse drive along  
The mother *lions*, so swift and strong?

Furious

these verses is, the collecting and arranging the clouds in the most fitting season, and then disposing them in the most proper manner for emptying themselves in beneficent showers upon the arable lands. The beautiful images with which the description is adorned, are as follow: (1) *The collecting and arrangement* of the clouds is express'd by a metaphor taken from a civil or military enrolment, *who can number*, &c. See II Sam. xxiv. 10. (2) *The clouds* themselves are compared to those earthen jars in which the eastern people keep their water and their wine, *the bottles (or pitchers) of heaven*. See I Sam. x. 3. Isaiah xxx. 14. Lament. iv. 2. (3) *The disposing* the clouds in a proper manner for emptying themselves, is denoted by the position into which a pitcher, or jar, is put for pouring out its contents: *who can lay along* the pitchers of heaven? This image is similar to the inclined urn which the heathen poets place in the hand of a river-god. The urn represents the fountain from which the river flows; and what fountains are to rivers, the clouds are to rain. I am indebted to Schultens for the substance of this note.

Ver. 38. *When the dust*, &c.] These showers are sent to mollify the glebe, and prepare it for plowing; when it has been baked and hardened by the long drought of summer. Compare Psalm lxxv. 9—13.

Ver. 39, 40. *Wilt thou hunt*, &c.] Verse 39 should have begun a new chapter. For we there pass to quite a new topic, the brute animals which inhabit the air, the land, and the water. This subject is continued, with a few short interruptions, unto the end of the Almighty's speech. The judicious Poet has selected those species of animals, in which the wisdom, power, and providential care of the Creator are most eminently displayed. The tendency of the descriptions is, to raise in our minds such admiring sentiments of the Deity as will effectually extinguish discontent, and silence murmurings against his dispensations.

Furious at eve she hunts the yelling wood,  
 And swells her empty pap with milky food.  
 Is it thy hand the *lion colts* sustains,  
 And pours the carnage through their greedy veins;  
 40. When couchant in the shaggy mountain lair,  
 In watch of quarry, o'er the vale they glare?

41. Lo,

Ver. 39. *Wilt thou hunt, &c.*] *Wilt thou hunt the prey for the lions*<sup>x</sup>? The question turns upon making provision for the lions and her family of sucking whelps. The wonderful providence of God effects this, by the tender feelings of parental affection which he has infused into this savage animal, and the peculiar fierceness and swiftness which he has given to it, to hunt the prey that she may have a supply of milk for her young.

*Or fill the appetite, &c.*] This is a different question. It relates to qualifying the young *weaned* lions<sup>y</sup> to provide for themselves.

Ver. 40. *When they couch, &c.*] Statius finely describes a lion in this attitude:

Qualis ubi primam leo mane cubilibus altis  
 Erexit rabiem, & sævo speculatur ab antro  
 Aut cervum aut nondum bellantem fronte juvencam<sup>z</sup>.

So the fierce lion, at the rising day,  
 His hunger wakes, and meditates the prey:  
 Close ambush'd in the mountain den he lies,  
 And darts along the vale his glaring eyes;  
 If chance some stately stag his claw invite,  
 Or heifer yet unbudded for the fight.

<sup>x</sup> ללביא Vulg. *leæna*. See Ezek. xix. 2. and Hieroz. part i. 719.

<sup>y</sup> כפירים, Ezek. xix. 3. Hieroz. ubi supra.

<sup>z</sup> Theb. vii. 760.

41. Lo, the young *ravens*, from the nest exil'd,  
 On hunger's wing attempt th' aerial wild:  
 Who leads their wand'rings, and their feast supplies?  
 To God ascend their importuning cries.

CHAP.  
XXXIX.

Ver. 1. When did the *mountain goat*, or bounding *roe*,  
 In their hard travail thy assistance know?

2. Thou

Ver. 41. *Who provideth for the raven, &c.*] The raven, one is apt to think, has slipped in here by mistake. Should he not rather have been joined with some of his feathered relations, in the subsequent chapter? But perhaps he is mentioned here, because he lives on carrion, and may be supposed to feed on the carcases which the lion leaves. The difficulty of meeting with such kind of food renders the divine power more illustrious in preserving this species of creatures. Compare Psalm cxlvii. 9.

C H A P. XXXIX.

Ver. 1. *Knowest thou—canst thou mark*] Not meer knowledge, but providential care and protection is intended here<sup>a</sup>. *To know* is used in this sense in Pf. xxxi. 7. The other expression *canst thou mark, &c.* should have been *canst thou watch over*, or *preserve*<sup>b</sup>, the calving of the hinds? i. e. the hinds when they calve.

*the wild goats<sup>c</sup> of the rocks*] The kind of *wild goats* here mentioned is the *Ibex*, the *Eveck*. Its habitation is on the tops of the highest rocks, where its perpetual

<sup>a</sup> See verses 26, 27.

<sup>b</sup> Chap. x. 12. *Thy visitation hath preserved* (שמרה) *my spirit*. Grotius expounds חלל אילות תשמר, *An obſetricari potes cervis fœminis?*

<sup>c</sup> יעלי, V. *ibices*.



2. Thou to their swelling womb its moons ordain?  
 Thou watch the burden to the hour of pain?
3. Bending they strain t' emit the struggling birth,  
 And cast their sorrows on the rugged earth:

4. Fast

tual leaping from precipice to precipice, together with the kids, exposes them to so many perils, that without a singular care of providence the breed must perish. It is remarkable for its swiftness and agility, for the largeness of its horns, which bend backward and extend to the buttocks, and for its affection to its parents and young<sup>d</sup>.

*the binds*] The *hind*, or roe, is the female of the hart. It is a lovely creature, of an elegant shape, and its hair is of great price. It is noted for its swiftness and the sureness of its step. The ruttingtime is at the coming in of autumn. They go eight months in their pregnancy, and bring forth in the spring. This creature is timorous, perpetually fleeing from wild beasts or men, and jumping among the rocks<sup>e</sup>.

Ver. 2. *Canst thou number—knowest thou, &c.*] *Canst thou number* is here equivalent to *Canst thou appoint the number, &c.* See chap. xiv. 5. And *knowing* means operative providential care, as in ver. 1.

Ver. 3. *They bow themselves, &c.*] The difficulty with which these creatures bring forth their young, is taken notice of by Pliny<sup>f</sup>, as Grotius remarks. That difficulty is here painted by our poet in very expressive terms:

*They bow themselves, they burst<sup>g</sup> with their pangs, they cast out<sup>h</sup> their young ones.*

<sup>d</sup> I Sam. xxiv. 3. Psal. civ. 18. Hieroz. p. i. 917—920.

<sup>e</sup> II Sam. xxii. 34. Psal. xviii. 34. Cant. ii. 8, 9. viii. 14. Habak. iii. 19. Hieroz. p. i. lib. iii. cap. 17.

<sup>f</sup> *Nat. Hist.* lib. viii. 32.

<sup>g</sup> תשלחנה and תפלהנה. Mr. Heath observes, that these words are marked in some MSS. with a circle (o) to shew, as he imagines, that they have changed places.

4. Fast the hale infants thrive; then leave their home,  
Hang o'er the cliffs, and through the vallies roam.

5. Who from the *forest-afs* his collar broke,  
And manumis'd his shoulder from the yoke?

6. Wild

Ver. 4. *are in good liking*<sup>b</sup>] This version gives the force of the original word, which denotes *healthfulness* and *plumpness*.

*They grow up with corn*] *They grow up in the desert*<sup>1</sup>. Bochart remarks<sup>1</sup>, that in Arabia the corn is cut (or plucked up) in March and April, at which time these kids and fawns are not yet brought forth, or but just littered. They grow up therefore not with corn, but with the few shrubs and hardy plants which the deserts afford: a circumstance which renders their preservation and *good-looking* the more wonderful.

*They go forth*] into the wide world to cater for themselves.

*return not unto them*] unto their parents.

Ver. 5. *the wild afs*] The beautiful variety in the works of God is apparent in this animal, which though ranked under the same genus with the domestic *afs*, differs widely from it; in the liberty it enjoys, the place of its habitation, and its manners.

*free*] The word does not imply here an antecedent state of bondage. It signifies freedom in opposition to slavery; an exemption from the servitude to which the domestic *afs* is made subject; which exemption is expressed in the next sentence by *loosing the bands of the wild afs*.

<sup>b</sup> יהלכו In the Syriac Testament III John 2. הנה חלים is the translation of *invenire*. Clodius also in his *Lexicon Selectum* observes, that this verb signifies both in Syriac and Arabic *to be fat*.

<sup>1</sup> בר It signifies *the desert* in the Arabic Psalter, Psalm xlix. 11. as likewise ברִיָּה Psalm xxviii. 7. Castell. likewise informs us in his *Lex.* that עֵשֶׂל אֶלְכָר is *wild honey*. And חיות ברא are *the wild beasts, the beasts of the desert*, in the Targum on Psalm lxxviii. 23, 24.

6. Wild tenant of the waste, I sent him there,  
Among the shrubs, to breathe in freedom's air.
7. Swift as an arrow in his speed he flies,  
Sees from afar the smoking city rise;  
Scorns the throng'd street, where slav'ry drags her load,  
The loud-voic'd driver and his urging goad:
8. Where'er the mountain waves its lofty wood,  
A boundless range, he seeks his verdant food.
9. The savage *reem*, in thy own deserts bred,  
Shakes the tall terrors of his horned head:

The

Ver. 6. *the wilderness*] The deserts of Arabia, as well as Africa and India, are the habitation of this creature. He is a gregarious animal: For they go in herds to pasture and to watering. Yet in Hof. viii. 9. he is said to be *solitary* because he frequents lonely places. In some countries the wild ass is very tall and beautifully striped, in others they are grey or of an ash colour and low of stature<sup>k</sup>.

*The barren land*] In the hebrew, *salt places*. The soil of deserts, those of Arabia in particular, abounds with salt; as appears from the brackish taste of the springs and plants that are found there. Salt was a metaphor to express barrenness, because the plains bordering on the lake of Sodom are the most barren spots in all Palestine. When Jordan overflows its banks this lake also overflows the neighbouring shores, and leaves a coat of salt upon the land<sup>l</sup>.

Ver. 7. *He scorneth, &c.*] This is a very animated amplification of the *freedom* mentioned ver. 5. which freedom is here contrasted with the bondage and drudgery of the tame ass.

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<sup>k</sup> Hieroz. p. i. lib. iii. cap. 16.

<sup>l</sup> See Judges ix. 45. Jer. xvii. 6. Michaelis in Prælect. p. 40. n. 42. and Maundrel's Journey, &c.

The mighty monarch of the mountain groves,  
 And brawny-limb'd, with furious gait he moves.  
 Will he forget his fierceness, at thy call?  
 Accept thy hire, and slumber in thy stall?

10. Foam

Ver. 9. *the unicorn] the wild bull.* The hebrew name is *Reem*, which appears from the allusions to it in scripture to be a creature of great strength, with high and terrible horns, and of the beeve kind<sup>m</sup>. It cannot therefore be the *unicorn*, which is a fish in the north seas. the land unicorn is a meer fiction. Neither can it be the *Rhinoceros*, which hath but one horn, and that a very short one placed just over the nose<sup>n</sup>. Neither is it the *Arabian Reem*, which is a species of *roe* and a weak timid animal. It is most probably the *wild bull*, bred in the Syrian and Arabian deserts; which answers perfectly well to the characters of the *scripture Reem*. The Arab poets are very copious in their descriptions of the hunting of this animal, and borrow many images from its beauty, swiftness, strength, and the loftiness of its horns. They represent it a very fierce and untameable beast, white on the back, with large shining eyes. The reader however ought to be informed, that one of the Arabian poets joins it with the *roes*; perhaps because they are both wild creatures. Damir, their great naturalist, in the chapter which he entitles *Of the wild bull*, describes no other than *a wild stag*. But so Cæsar speaking of the *Urus*, of the black forest in Germany, calls it *bos cervi figura, a beeve shaped like a stag*<sup>o</sup>. The *Reems* are in effect called *wild bulls* by the Psalmist Psalm xxii. For those whom he styles

*bulls*

<sup>m</sup> Numb. xxiii. 22. xxiv. 8. Deut. xxxiii. 17. Psal. xxii. 13, 22. xxix. 6. xcii. 11. *Isaiah* xxxiv. 6, 7.

<sup>n</sup> We learn from Dr. Parsons, in the *Philosophical Transactions* for the year 1743, that there is in Africa a species of *Rhinoceros* that hath always a double horn upon the nose. The doctor produced to the members of the Royal Society a double horn, of this creature, brought from the Cape of Good Hope. But neither Job nor the writer of the poem can be supposed to have heard of such an animal; nor will this circumstance of a double horn intitle it to the description of the *Reem*.

<sup>o</sup> Schultens in *loc. Hieroz.* p. i. 965, 966. Clodius in his *Lex. Select.* says, that the *Reem* occurs nine times in the hebrew bible; and that its name is derived from *רֵם* *almanesse*, on account of the tallness of its stature or the loftiness of its horns.



10. Foam in thy harness, tremble at thy-rod,  
Harrow the vale and break the stubborn clod?
11. Wilt thou, relying on his force, demand  
His hoof to thresh the harvest of thy land?
12. Or to his shoulder trust the loaded wain,  
Which fills thy garner with the precious grain?
13. The *camel-bird*, with her broad quiv'ring vans,  
In stately pride, her heated body fans:

But

*bulls of Basban*, i. e. of the mountains of Basban, ver. 13. he calls *Reems* ver. 21. as though they were synonymous terms. In short the *Reem* must be supposed to be of *the beeve kind*; since it is represented in our author's description as qualified by its make and strength for the business of agriculture like the tame ox.

Ver. 9. *or abide by thy crib?*] The original may be rendered, *or will he lie all night on thy threshing floor?* i. e. to guard it. Mr. Merric has made it appear probable, that bulls were in the earliest ages employed, as dogs, to guard fields. Oxen are actually put to this use by the Hottentots<sup>p</sup>.

Ver. 11. *thy labour*] the labour of threshing the corn. The eastern nations do not bring their corn in the straw to the barn. They separate the grain on a round level plat of ground, in or near the field where it grew, and in the open air. Neither do they use a flail, but the hoofs of beeves to tread it out<sup>q</sup>. This is still the practice in Syria, Egypt, and Barbary; excepting that in the latter country they employ horses and mules, instead of beeves, in this service<sup>r</sup>.

Ver. 12. *gather it into thy barn*] The original is, *and gather thy threshing-floor*; that is, the increase, or produce, of thy threshing-floor, as in Numb. xviii. 30. Will he cart thy corn, after it has been threshed, to thy barn?

<sup>p</sup> See Merric's *Annotations on the Psalms*, p. 28.

<sup>q</sup> Deut. xxv. 4. Hof. x. 11.

<sup>r</sup> Shaw's *Travels*, p. 139. 4to. Pococke's *Description of the East*, vol. i. p. 208.

But does her wing the stork's wife instinct share ?

14. For to the sand she trusts her oval care ;

15. Warms

Ver. 13—18. Gavest thou *the goodly wings*] The great descriptive powers of our sacred poet shine out with increasing lustre. This short description of the *Ostrich* is rich in poetical ornaments, and is a finished piece of miniature painting.

Ver. 13. Gavest thou *the goodly wings*, &c.] The words *gavest thou* are inserted by our translators. Mr. Heath renders the sentence more justly,

*The wing of the ostrich<sup>s</sup> is triumphantly expanded<sup>t</sup>.*

The word which our english bible renders the *peacock* is one of the hebrew names<sup>s</sup> of the *Ostrich<sup>s</sup>*. The peacock was not known in Syria, Palestine, or Arabia before the reign of Solomon, who first imported it. It was originally from India. Besides, the *ostrich*, not the *peacock*, is allowed on all hands to be the subject of the following parts of the description. Neither is the peacock remarkable for its wing, but for the beauties of its tail: Whereas *the triumphantly expanded*, or as Dr. Shaw turns it, *the quivering expanded wing* is one of the characteristics of the *Ostrich*. “ When I was abroad (says this entertaining writer) I had several opportunities of amusing myself with the actions and behaviour of the *Ostrich*. It was very diverting to observe, with what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day particularly, it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its *quivering expanded wings*, and seem at every turn to admire and be in love with its own shadow. Even at other times, when walking about or resting itself on the ground, the wings would continue these fanning and vibrating motions, as if they were designed

<sup>s</sup> רַנְנִים. The other name is יַעֲנָה. These two names distinguish this creature by its vociferation, the noises it makes being loud and sonorous. The verbs רָנַן and עָנָה signify *exclamare, clamare fortiter*. In Arabic رَنَّ signifies *sonum tremulum et tinnulum edidit, clamavit*, quod Struthiones fœminæ maximè faciunt. Hieroz. p. ii. lib. ii. cap. 16. Shaw's *Travels*, p. 450—455. 4to. Clodii *Lex. Select.* p. 480. See the note on chap. xxx. 29.

<sup>t</sup> נַעֲלָסָה. It is englished *to rejoice* in chap. xx. 18. and *to solace one's self* in Prov. vii. 18. According to Buxtorf, in his *Concordance*, it answers to the Latin *exultare*; which denotes joy expressing itself in leaping and dancing.

15. Warms it a while, improvidently leaves,  
Nor peril from the crushing paw conceives:

16. Unus'd

designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected."

The *Ostrich* is called by the Persians the *Camel-Bird*: because it resembles a camel in its neck, height, and walk; and a bird in its bill and feathers. See Shaw's *Travels* p. 450, &c. 4to. and Hieroz. p. ii. lib. ii. c. 16.

Or wings and feathers, &c.] The translation, I apprehend, should be,

*Is it the pinion and feathers of the stork?*

The *Ostrich* prideth herself in her quivering expanded wing, but without reason, since it does not, like the wing of the *stork*, provide for the security and education of her young. Natural affection is as remarkable in the *stork* as the want of it is represented to be (ver. 16.) in the *Ostrich*.

Ver. 14, 15. *Which leaveth, &c.*] *As for the stork*, the lofty *fir-trees* are her house. But the improvident *Ostrich depositeth* her eggs in the earth.

The *Ostrich* buildeth her nest on some sandy hillock, in the most barren and solitary recesses of the desert; exposed to the view of every traveller and the foot of every wild beast. She sits upon her eggs, as other birds do; but then she often wanders, and so far, in search of food, that frequently the eggs are addle by means of her long absence from them\*. Leo Africanus says, they lay about ten or a dozen eggs at a time. But Dr. Shaw says, that by the repeated ac-

counts

" **אם אברה הסירה ונצה** *Is it the pinion of the stork, and the feathers?* Castellio turns the whole verse, *Utrum generosiores sunt alæ struthio-cameli, an pennæ plumæque eiconiæ?* **אם** is interrogative in chap. xxxviii. 33. *Canst thou set* **אם תשים**, and in many other places. See Noldius. **אברה** or **אבר** signifies a wing, or pinion, and **נצה** feathers, in Ezek. xvii. 3. **אברה** is here used in the absolute form instead of the construct. Guarin. produces several instances of this anomaly; in his hebrew grammar, vol. i. p. 121. **הסירה** the stork, is so rendered in the margin, and elsewhere by our translators. See Psal. civ. 17. Jer. viii. 7.

\* **תעזב** she leaveth. Dr. Shaw justly renders it *she depositeth*: for the word signifies to trust, or commit, to, in ver. 11. *wilt thou leave thy labour to him?*

\* Hieroz. part ii. 253, 257.

3.



16. Unus'd a mother's tender fears to feel,  
 Afar she wanders for her morning meal;  
 Adopts, in her return, some casual brood,  
 Mother in vain, and cruel to her blood.

17. God

counts which he received from his conductors, as well as from Arabs of different places, he had been informed they lay from thirty to fifty. He adds " We are not to consider this large collection of eggs, as if they were all intended for a brood. They are the greatest part of them reserved for food, which the dam breaks and disposeth of according to the number and cravings of her young ones."

Ver. 16. *She is hardened*<sup>1</sup>, &c.] " On the least noise (says Dr. Shaw) or trivial occasion, she forsakes her eggs, or her young ones: to which perhaps she never returns; or if she does, it may be too late either to restore life to the one or to preserve the lives of the others. Agreeable to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed: some of them are sweet and good, others are addle and corrupted; others again have their young ones of different growth, according to the time, it may be presumed, they have been forsaken of the dam. They (the Arabs) oftner meet with a few of the little ones, no bigger than well grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother. In this manner, *the Ostrich* may be said to be hardened against her young ones, as though they were not hers; her labour (in hatching and attending them so far) being in vain, without fear, or the least concern of what becomes of them afterwards. This want of affection is also recorded Lament. iv. 3. *The daughter of my people is become cruel, like the Ostriches in the wilderness*<sup>2</sup>."

To this account we may add, When she has left her nest, whether through fear or to seek food, if she lights upon the eggs of some other Ostrich, she sits upon them, and is unmindful of her own<sup>3</sup>.

<sup>1</sup> הקשיה Vid. If. lxiii. 17. *prædurus fuit*, physicè & moraliter. Arab. קשה and נשה idem notant. conf. Schult. ad h. l. Clodii Lex. Select.

<sup>2</sup> Dr. Shaw, in the pages of his *Travels* above referred to.

<sup>3</sup> *Hieroz.* p. ii. 254, 255.



17. God in his wisdom form'd this stupid kind,  
Creation's fool, all body without mind.

18. Yet when her sudden enemy she sees,  
Uprising like a tow'r away she flees;

In

Ver. 17. *Because God hath deprived her, &c.*] Natural affection and sagacious instinct are the grand instruments, by which providence continueth the race of other animals: But no limits can be set to the wisdom and power of God. He preserveth the breed of the Ostrich without those means, and even in a penury of all the necessaries of life.

“ Those parts of the *Sabara* (the desert) which these birds chiefly frequent, are destitute of all manner of food and herbage; except it be some few turfs of coarse grass, or else a few other solitary plants of the *laureola*, *apocynum* and some other kind, each of which is destitute of nourishment, and, in the Psalmist's phrase, even *withereth afore it is plucked*<sup>b</sup>. So that considering the great voracity of this Camel-Bird, 'tis wonderful not only how the little ones, after they are weaned from the provision I have mentioned<sup>c</sup>, should be brought up and nourished; but even how those of fuller growth, and much better qualified to look out for themselves, are able to subsist<sup>d</sup>. ”

Ver. 18. *When she lifteth up herself, &c.*] “ Notwithstanding the stupidity of this animal, its Creator hath amply provided for its safety; by endowing it with extraordinary swiftness, and a surprizing apparatus for escaping from its enemy. They, *when they raise themselves up*<sup>e</sup> for flight, *laugh at the horse and his rider*. They afford him an opportunity only of admiring at a distance the extraordinary agility, and the stateliness likewise, of their motions, the richness of their plumage,

<sup>b</sup> Psal. cxxix. 6.

<sup>c</sup> The eggs. See the note on ver. 14;

<sup>d</sup> Shaw's *Travels*, p. 450—455. 4to.

<sup>e</sup> כְּמָרוֹם תִּמְרֶיָּה LXX. ὡς ὑψηλὴν ἑαυτῆς ἐγείρει Vulg. in altum alas erigit. Mr. Heath, *when she extendeth herself in height*.

In clouds of whirling sand, to fav'ring gales  
 She spreads the volumes of her plummy sails:  
 With native spurs she stimulates her speed,  
 And mocks, aloof, the hunter and his fleet.

19. Hast thou with prowess fill'd the *martial horse*?  
 Thou ton'd his throat with roaring thunder's force?

20. Light

age, and the great propriety there was in ascribing to them an *expanded quivering wing*. Nothing certainly can be more entertaining than such a sight; the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue."

Ver. 19—25. *Hast thou given the horse, &c.*] The fire and sublimity of this passage are perhaps no where equalled, except by the great author himself in his description of *Leviathan*. The present situation however of verses 22, 23. throws the whole into confusion. For those parts of the description which precede and follow ver. 22, 23. represent the horse in his *rank*, smelling the battle *afar off*; and paint him in every attitude of ardour and impatience for the fight. But in ver. 22, 23. he is in the very midst of the engagement, intrepidly keeping his ground against all its terrors. In propriety of order therefore those verses, 22, 23. should conclude the description.

Ver. 19. *hast thou clothed his neck, &c.*] I understand this of the *neighing* of the war-horse, which though shrill is compared to thunder for its loudness and terror. An ingenious gentleman assured me, that he has heard his own horse perfectly *roar* when he was provoked by blows.

The *neck* is here put for the throat through which the voice passeth, as in Virgil (quoted by Bochart) when he is describing the swans:

Dum sese a pascu referunt, et longa canoros  
 Dant per colla modos —

*Thunder*

20. Light as the locust, in the field he bounds ;  
His snorting with majestic terrorounds :

21. Ardent

*Thunder*<sup>f</sup> means the terrible modification of the voice of the war-horse when he *neighs*.

His throat is said *to be clothed with thunder* ; which may seem a harsh expression. But the hebrews denoted any permanent quality or circumstance by this metaphor. Thus it is said in Ezek. xxvi. 16. *they shall clothe themselves with trembling* ; that is, they shall tremble every moment.

Ver. 20. *Canst thou make him afraid, &c.*] *Canst thou make him leap as the locust*<sup>b</sup> ? This agility expresseth his joy to find himself in the rank of battle. Ælian says of the war-horse, “ when he hears the sounding of the reins and the clattering of the bits, and sees the breast-plates and forehead-pieces, he neighs, and *leaping* makes the ground to ring with his hoofs<sup>i</sup>. ” The simile of *the locust* is illustrated by Dr. Shaw. This insect, he says, hath the two hindermost of its legs, or feet, much stronger, larger, and longer than any of the foremost : In them the knee, or articulation with the leg and thigh, is distinguished by a remarkable bending, or curvature, whereby it is enabled, whenever prepared to jump, to spring and raise itself with great force and activity<sup>k</sup>.

*the*

<sup>f</sup> רעמה Theodotion renders it *νεμεσιζων* *neighing* ; and the Vulgate *binnitum*. It may be רעם, *thunder*, with a feminine termination ; as אברה אבר a wing, and אורה אור light, according to Bochart's remark in *Hieroz.* P. i. p. 126. I find in Castell. *Lex.* that the verb רעם signifies in Syriac, *iratus est, infremuit, tonare fecit* ; and רעם, in Arabic, *ira percitus est, vociferatus est camelus*. Castellio's version is, *aut ejus clamoriferam cervicem induisti* ?

<sup>g</sup> התרעיש The verb is used for *the dancing motion* of the ground in an earthquake, Ps. lxxviii. 9. The noun for *the brandishing* of a spear, Job xli. 21.

<sup>h</sup> ארבה, always in other places rendered *the locust*. It seems to denote the genus. There are three species of them, as Dr. Shaw remarks ; סלעם, הרנל, and חגב.

<sup>i</sup> Hieroz. p. i. 122.

<sup>k</sup> Shaw's *Travels*, p. 420. 4to.

21. Ardent for fame, and glorying in his might,  
 He paws, he stamps, impatient for the fight:  
 24, 25. The ground he swallows in his furious heat,  
 His eager hoofs the distant champain beat:  
 He scarce believes that the shrill trumpet blows;  
 He neighs exulting as the blast still grows;  
 Trembling with rapture, when the shouts from far  
 And thunder of the chiefs arouse the war:

## 22. Deriding

*the glory of his nostrils, &c.] the strength<sup>1</sup> of his snorting<sup>m</sup> is terrible.* Mr. Heath. This action of the horse denotes joy heightened to a pitch of fury.

Et fremitum patulis sub naribus edit ad arma. *Lucret.*

——— *When by fierce alarms*

*He snorts, and bears his rider on to arms.*

*Creech.*

Ver. 21. *He paweth in the valley*] The valley, or plain<sup>n</sup>, is mentioned, because cavalry cannot act in a hilly country. His *pawing* expresseth his impatience for the signal of battle.

*He rejoiceth in his strength*] conscious of his powers, and fill'd with the prospect of victory and glory.

*He goeth on to meet, &c.] He would go out<sup>o</sup> to meet the armed men.* He can hardly keep his rank, so eager is he to charge the enemy.

<sup>1</sup> הורר de vigore quoque ac vehementia vocis dicitur Job xxxix. 25. ubi de equo, magnificentia ronchi ejus est terribilitas. Clodii Lex. Select.

<sup>m</sup> נחרר *his snorting.* The feminine is so rendered Jer. ix. 16. The word for *nostrils* is נחיריים Job xli. 12.

<sup>n</sup> עמק, LXX. εν πεδω.

<sup>o</sup> יצא *he would go out,* so in chap. xx. 24. יברח should be rendered, *he would flee.* The Hebrews having no optative, or subjunctive, or potential mood, often employ their simple future indicative to express the powers of them all.



22. Deriding death, he rushes undismay'd  
Where flames with horrid wheel the slaughter'ring blade,  
23. Where quivers clang, and whizzing arrows fly,  
And spears and jav'lines lighten in his eye.

26. Does

Ver. 22, 23. *neither turneth he back, &c.*] *The sword from which he turneth not back*, must surely be the sword lifted up to strike him, the sword therefore of the enemy: and *the quiver which rattleth against him*, must mean the quiver and arrows which rattle against him, or are shot at him, when the battle is begun. His courage and daring spirit, which urge him on amidst these horrors, is plainly the finishing stroke in the description. Accordingly Dr. Young has in his translation closed the description with these two verses, and I have followed his example.

Ver. 23. *the shield] the javelin*, which is a short spear. It undoubtedly means some such offensive weapon, in Josh. viii. 18, 26. where it is translated *a spear*.

Ver. 24. *He swalloweth the ground, &c.*] This verse should have been joined to ver. 21. There the horse was represented in the utmost eagerness *to go out to meet the armed men*. Here his impatience grows stronger, his imagination devours the space between him and the hostile army, and he fancies himself in the midst of the engagement.

Stare adeo miserum est, pereunt vestigia mille  
Ante fugam, absentemque ferit gravis ungula campum.

Thebaid. VI.

Delay such misery is; that ere he starts  
A thousand steps are vanish'd, and his hoof  
Smites the far distant plain.

*neither believeth he, &c.*] This sentence and the subsequent verse mark the passions of this noble animal, when the trumpets sound a charge. He doubts, he hopes, he is transported; and at last is fixed in his conviction and joy, by hearing the thunder of the captains and the shouts of the soldiers coming on to battle. Then *mocking at fear*, he bears his rider with impetuosity on the foe: *neither turneth he back from the lifted sword, &c.* ver. 22, 23.

*neither*

26. Does thy contrivance on the *falcon's* wing  
Bestow its swiftness, and unwearied spring?  
Or guide his voyage, when he shoots away  
With outspread pinions to the southern ray?
27. Mounts the imperial *eagle* with thy might,  
When among clouds he bounds his trackless flight?

28. On

*neither believeth* he, &c.] When some great good fortune befalls us, in our transport we scarce believe it. It is too good, we say, to be true. Thus Job xxix. 24. *If I smiled on them, they believed not.* This animated figure applied to the horse, represents with energy and beauty his excess of joy.

Ver. 25. *Among the trumpets*] *When the trumpet soundeth again*<sup>v</sup>. Mr. Heath.

*He smelleth*, &c.] The sense of smelling, when perfect, is exceeding quick and subtle. Hence in other languages, as well as the hebrew, it is used to denote sagacity of mind, acuteness of discernment, and sound judgement. The war-horse immediately concludes from the thunder of the captains, &c. that the engagement is on the point of being begun.

Ver. 26. *Doth the hawk*, &c.] Most of the species of hawks, we are told, are birds of passage<sup>q</sup>. *The hawk* therefore is produced here as a specimen of that astonishing instinct, which teacheth birds of passage to know their times and seasons, when to migrate out of one country into another for the benefit of food, or [a warmer climate, or both. The stork is of this kind, Jerem. viii. 7.

*by thy wisdom—at thy command*] These expressions clearly prove, that the questions in this speech do mostly relate, not to speculative knowledge but providential power and government.

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<sup>v</sup> כרי שפר *in sufficientia tubæ*, when the trumpet soundeth loud and long. Drusius.

<sup>q</sup> Hieroz. p. ii. 270.

28. On the sharp rock's sharp edge he builds his dome,  
The craggy fummit forms his pleasing home:  
29. From that strong citadel, he darts abroad  
His eyes on earth and o'er th' aerial road:  
30. His glance is instant death ; his callow brood  
Gape at the prey, and lap the reeking blood.  
Where chance the carcase flings, his banquet see ;  
And where the field of slaughter, there is he.

CHAP.

XL.

Ver. 1. Th' Almighty paus'd ; then question'd Job again :

2. Dumb is the man who dar'd my ways arraign ?

The

*b'er nest*] *his nest*, *he dwelleth*, *he seeketh*, &c. as the word our Author useth for *the eagle* denotes *the kind*, it seems most proper to follow him in employing the masculine, rather than the feminine, gender, as the most noble.

Ver. 28. *abideth*] *delighteth himself* <sup>1</sup>.

Ver. 29. *her eyes behold afar off*] From the highest promontories, and his loftiest flights, he discerns his prey on the ground <sup>2</sup>.

Ver. 30. *Her young ones also suck up blood*] He sees and pounces his prey and bears it alive to his nest almost in the same instant. The eagle is fond of flesh and sucks the blood, with both which he nourishes his young <sup>3</sup>.

## C H A P. XL.

Ver. 1. *Moreover the Lord*, &c.] The insertion of these words seems to imply, that the Almighty paused a while ; and upon Job's remaining silent resumed his discourse.

<sup>1</sup> יתלנן *elle se plait*, Crinsoz. לון in Arabic signifies *mollis fuit*. Schultens ad c xxxix.  
<sup>2</sup> In the Arabic Psalter (Psalm xxiv. 14. Heb. xxv. 13.) ינעם, in the second conjugation *deletari faciat*, is the rendering of תלין *shall dwell at ease*.

<sup>3</sup> Hieroz. p. ii. 174, 175.

The disputant with God, no answer find?

3, 4. *Ab! what am I? what answer (Job rejoin'd)*

*Shall I presume? my guilty lips I close,*

*And humble silence on my tongue impose:*

5. Too

Ver. 2. *Shall he that contendeth, &c.*] It is clear from Job's reply, that he understood these expressions to be a demand of an answer from him; *What*, says he, *shall I answer?* The terms in which the demand is made, are a severe sarcasm on his courage in daring to enter into a contest with God; and on his presumption in having desired to reason<sup>†</sup> with the Almighty about his ways. The translation, I think, should be;

*Does he that contendeth with the Almighty draw back<sup>u</sup>?*

*Let the disputer<sup>w</sup> with God, answer him<sup>x</sup>.*

The answer required was, a solution of the foregoing questions relative to the natural works of God. He who cannot account for these, much less perform or amend them, is utterly incapable to solve the difficulties in God's moral providence; and is therefore guilty of the highest presumption in complaining against it. Job now felt the force of this inference.

Ver. 3—5. *Then Job, &c.*] The nature of the preceding interrogations, the pungency of their rapid succession, the majesty of the speaker, and the circumstances

<sup>†</sup> Chap. xiii. 3.

<sup>u</sup> יסור, *jissor*, *shall instruct*, from the root יסר. But the LXX. read יסור *jafur*, from the root סור *recessit*: for they turn it יסור *declinat*. The Vulgate also gives a sense expressive of the same reading, *tam facile conquiescit?* is he that contendeth with God, *so easily satisfied*, or stilled? Mr. Heath in his note has, *should he draw back?* though he does not approve that translation.

<sup>w</sup> מוכיח *Celui qui vouloit disputer*, Crinsoz. It is a participial noun derived from the verb הוכיח, which signifies *to reason, to argue a point*, chap. xiii. 13. *Surely I would speak to the Almighty, and I desire to reason (הוכיח) with God.*

<sup>x</sup> יענה The Chaldee, the Complutensian LXX, and Vulgate read יענן *respondebit ei*. The meaning however will be the same, if we translate the present hebrew text, as Schultens, *respondeat ad hocce, let him reply to this, to the foregoing questions relating to the natural works of God.*



5. *Too oft I spoke, too rashly spoke before ;  
I will not answer, I'll offend no more.*
6. Again the whirlwind roar'd, in lofty tone  
Again th' Almighty from his cloudy throne :
7. Advance, display the hero, gird thy loin ;  
My part the learner's, to instruct me thine.
8. Wilt thou my judgement disannul ? and must,  
To prove thee righteous, I be prov'd unjust ?

9. Hast

stances of terror that accompanied his speaking, could not fail of having a powerful effect. Job now begins to be sensible of his own blindness, weakness, and littleness ; of the rashness of his complaints, and the excesses of his self-justification. These convictions produced the confession here related.

Ver. 4. *I am vile*] This translation appears to me too strong for our author's word ; which does not import, I think, *a moral pravity*, but *lightness of estimation*. He retracts by this expression the too high value he had set on his own rectitude. *I am of small account* in the immensity of thy works, and am so now in my own eyes.

Ver. 5. *Once have I spoken—yea twice*] This is an acknowledgement of all his rash speeches, his complaints, his demands of a trial, and his offers to defend the justice of his cause against God himself.

*but I will not answer*] *To answer* means here *to put in a defence*, as in chap. xiii. 22. *Then call thou*, do thou bring the accusation, *and I will answer*. He retracts that daring expression, and declares he will not be guilty of offering to justify himself any more ; *I will proceed no further*.

Ver. 6. *Then answered the Lord*] It seems, the foregoing confession was not  
thought

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קלתי *Levis, & nullius sum pretii.* Aq. λευσις *levis factus sum.*

9. Hast thou an arm omnipotent, like mine?

And like my voice, does thunder burst in thine?

10—12. Go,

thought adequate to the offence. A deeper humiliation and more complete submission were required. To effect this, the Almighty assumes a severer tone, and sets before this man *the danger* he had incurred by contending with his Maker.

Ver. 8. *Wilt thou also disannul my judgement, &c.*] By *disannulling* God's judgement is meant *condemning* <sup>2</sup> God, as the latter sentence explains it. Job's complaints and manner of justifying himself amounted to charging God with injustice.

Ver. 6—14. *Hast thou an arm, &c.*] Here the weakness and littleness of mortal man are brought into comparison with the almighty power and majesty of God. By this means the infinite disparity becomes more glaring; and the prodigious madness of entering into a competition with such a Being is displayed with overwhelming conviction <sup>3</sup>.

Ver. 10. *Deck thyself, &c.*] The magnificent scenery presented to us in this and the four following verses, is the Almighty, arrayed in the splendors of divine majesty, exerting his supreme dominion, and manifesting his righteous vengeance; by thundering and lightning on the heads of haughty tyrants, and hurling them down to the bottom of Hades. In the same grand manner, the sublime prophet describeth the vengeance of God upon the Assyrian monarch. See Isaiah xxx. 30.

with *majesty and excellency*—*with glory, &c.*] Job is ironically required to invest himself with the attributes of Deity, and to assume the glorious insignia of divine majesty; that *he* may execute judgement on proud oppressors, and other profligate men, of whose impunity and prosperity he had so loudly complained<sup>b</sup>. The terms *majesty* and *excellency*<sup>c</sup> mean, I think, those high perfections, natural

<sup>2</sup> תרשיעני, Symm. ἀδικον με ποιήσεις; wilt thou make me unjust?

<sup>3</sup> See Bp. Lowth's *Prelections*, p. 200. 8vo.

<sup>b</sup> Chap. xxi. 7, &c. and chap. xxiv. throughout.

<sup>c</sup> גאון וגבורה

- 10—12. Go, deck thyself with pomp, assume the rod,  
 And fulgent form, and majesty of God;  
 Thron'd amidst splendors heav'n and earth control,  
 Thy wrath in flaming inundation roll;  
 Abase the lofty, wither by a frown  
 The towering crest, and dash fierce tyrants down:  
 13. Down in the dust rebelling nations throw,  
 And whelm them all in endless shades below:

14. Then

natural and moral, which exalt the possessor to the summit of all being, power, and dominion: The other terms, *glory* and *beauty*<sup>d</sup>, when used of mortal potentates, signify the external pomp of royalty; the crown, the scepter, the purple robe, the guards, &c. But when applied to God, they denote, I suppose, the *Shechinah*, the numberless retinue of angels, thundering clouds, lightning, &c.

Ver. 11. *the rage of thy wrath*] In the original, *torrents*<sup>e</sup> *of wrath*; that is, lightning. Compare Exod. xv. 7.

Ver. 12. *Look on every one that is proud*] This is that γοργον ομυζ (as Æschylus<sup>f</sup> calls it) “that formidable look, at which the mountains, the earth, the depths of the sea, and the height of heaven tremble.” Compare Psalm civ. 32.

*tread down*] *break in pieces*<sup>g</sup>.

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הור והדר<sup>d</sup>

<sup>e</sup> עברות *torrents; exundationes*, from עבר *transivit to pass over*, sc. its banks, when a river is alluded to, as here: for הפץ *cast abroad* has for its theme פוץ *excrevit, exundavitque, aqua*. Vid. Schultens *ad h. l.*

<sup>f</sup> Quoted from Clemens Alexandrinus by Mr. Merrick, in his *Annotations* on Psal. civ. 32.

<sup>g</sup> הרוך Clodius, in his *Lexicon Selectum*, compares it with the Arabic *hadaka contrivit*, inde etiam diruit, sc. ædificium, a conterendo & comminuendo.

B b b 2

14. Then own'd by me thy deity shall stand,  
Safe in the prowess of thy own right hand.

15. Behold my *Behemoth* his bulk uprear,  
Made by thy Maker, grazing like a steer.

16. What

*in their place*] In the very place of their exaltation, as Crinsoz explains it.

Ver. 13. *Hide them in the dust, &c.*] Cast them down from their splendid elevation into the obscure abodes of death, as condemned malefactors.

*To bind the face* is a phrase for treating a person as a convict condemned to die<sup>a</sup>. *The dust* is the grave<sup>i</sup>; and *the secret place* (*bind their faces in the secret place*) is another expression for the sepulchre; or else it means the secret abodes of *Sheol*, the receptacle of departed souls.

Ver. 14. *that thy own right hand can save thee* \*] That thou art self-sufficient, the author and preserver of thy own happiness; therefore a God, and a match for me. This humiliating sarcasm makes way for another mortification: For the Almighty next sends him to two of his creatures *Behemoth* and *Leviathan*, and bids him prove his high courage in an *open encounter* with either of them.

Ver. 15. *Behemoth*'] This name signifies *the beast* by way of eminence, or the *greatest among beasts*. The *Elephant* and the *River-horse* lay claim to it, and to the honour of being the original of the following grand description. But with regard to the name, the *River-horse* seems to have no title to it: For Leo Africanus

<sup>a</sup> See the note on chap. ix. 24.

<sup>i</sup> Chap. xvii. 16.

\* *תושע* can make thee happy. Schultens informs us, that the nouns *ושע* and *שעה* in Arabic signify possession of all the ingredients of happiness. Comment. ad cap. v. 4.

<sup>1</sup> *בהמות*. This is the plural of *בהמה*, which in Arabic (says Clodius in *Lex. Select.*) signifies a dumb animal, from *בָּהַם* *bahama*, in conjug. iv. *clausit*, in conjug. x. *obmutuit*. The plural number was sometimes used by the Hebrews to denote greatness and preeminence. So that *בהמות* is *bestiarum maxima*. Vid. Guarin's *Heb. Grammar*, vol. i. p. 476, 477.



16. What strength is seated in each brawny loin !

What muscles brace his amplitude of groin !

17. Huge

Africanus assures us, that both in the Nile and the Niger they are no bigger than an ass. Thevenot indeed, quoted by Mr. Heath, says, he saw one of these animals at Cairo, that was as tall as a camel with a body twice as large as that of an ox. But this was an extraordinary phenomenon. Nor did even this equal the bulk of a full-grown *Elephant*. Moreover, several characters in the description of the *Behemoth* by no means agree to the *River-horse*, whereas all of them, if I mistake not, are applicable to the *Elephant*. The principal objection to the *Elephant* seems to be, that this animal was never seen in these parts of Asia before the reign of Seleucus Nicanor, about A. D. 312. to whom an Indian prince made a present of five hundred of them<sup>m</sup>. To this we may reply that Elephants breed in those parts of Africa which border upon Egypt<sup>n</sup>. They were therefore well known to the Egyptians; and by the intercourse of Palestine and Arabia with Egypt were doubtless known also to Job and his friends, and to the writer of this poem.

*whom I made with thee*] whom I made thy fellow-creature. This is a humbling stroke.

*He eateth grass, &c.*] The expression seems to imply, that grass is his constant food; and the wonder is, how a creature of such enormous bulk can be supported by a meer vegetable diet. The simile, *as an ox*, naturally leads one to suppose some analogy in the form of the *Behemoth* to that of an ox. Accordingly the Romans called it *Bos Luca*, the Lucanian beeve; Lucania being that part of Italy into which Pyrrhus, in his war with the Romans, brought them, and where the Romans first saw this creature. The *Elephant* is known to be of the grazing kind. But the usual food of the *River-horse* is fish; though he will sometimes steal out of the river in the night into the neighbouring fields of corn, and devour a vast quantity. The *River-horse* is carnivorous and a beast of prey, the *Elephant* is not<sup>o</sup>.

Ver. 16, 17. *Lo now, his strength, &c.*] I apprehend, these verses are descriptive

<sup>m</sup> Hieroz. p. i. 256.

<sup>n</sup> Plin. *Nat. Hist.* lib. viii. cap. 11.

<sup>o</sup> Schultens' *Comment.*



18. His ribs are channels of unyielding brass,  
His chine a bar of iron's harden'd mass:  
19. My sovereign work; prime of the bestial kind  
In pow'r of body, and in gifts of mind.  
I with a tusky falchion arm'd his jaw,  
His foe to humble, and the desert awe:

20. In

—quin etiam illud

Accidit, ut cuidam testes caudamque falacem

Demeteret ferro.

Sat. I. 2. ver. 45.

*the sinews, &c.] the sinews " of his thighs " are twisted together.* Mr. Heath.

Ver. 18. *His bones, &c.]* The description seems too strong for the *River-horse*, whose teeth indeed are remarkably hard, as likewise are those of the *Elephant*; But the former cannot enter into competition with the latter, for the largeness and iron-like strength of its ribs, spine, and thigh-bones. Mr. Heath's translation is,

*His bones are like brazen pipes,*

*His back-bone " is like a bar of iron.*

Ver. 19. *He is the chief, &c.]* that is, the chief of all the beasts which God hath made. The grandeur of the *Elephant* and his mental endowments give him surely the sole title to this character of preheminance.

*He that made him, &c.] He that made him, hath furnished " him with his scythe.*

" גִּידֵי LXX. *νεῦρα the nerves.*

" פָּחָרוּ *his thighs.* So it signifies in Arabic, as Bochart has proved. There is not sufficient warrant for our english version of this word.

\* אֶפְקֵי *tibi, Cocceius.* אֶפְקֵי signifies, among other things, *the channel of a river.*

γ Ὶ ΓῚ LXX. *ἡ δὲ πλάτη αὐτοῦ his back-bone.*

² יָשָׁ, Vulg. *applicabit gladium ejus.* It signifies *to be brought into close contact*, chap. xli. 16. (Heb. ver. 7.) *one is so near to another; rather, they (his scales) are in close contact* (יָשָׁ) *one with another.* It signifies *to put into, to insert, to make fast by insertion*, II Sam. iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*

20. In peaceful majesty of might he goes,  
 And on the mountain tops his forage mows:  
 Where beasts of every savage name resort,  
 And in wild gambols round his greatness sport.

21, 22. In

*scytbe.* Mr. Heath. The *River-horse* has two tusks with which he cuts the corn, when he chuses that diet. But the *Elephant* has also two teeth, much larger, which project from his jaws, are shaped like a sickle, and which Nonnus, in his description of this animal, calls a *sharp sword*. With this instrument the *Elephant* defends himself when attacked<sup>a</sup> by any other beast.

Ver. 20. *Surely the mountains, &c.*] Three characters of the *Behemoth* are marked here (1) He frequents the mountains. This is so true of the *Elephant*, that one sort are called mountaineers. (2) The mountains supply him with food. The *Elephant* lives there upon grass, plants, and the tender branches of trees which he breaks off with his trunk. (3) He is a gentle and sociable animal. The *Elephant* will graze freely with other animals whether wild or tame. Among the latter, if they are near enough to be hurt by his sudden movement he puts them gently by with his proboscis. None of these characters suit the *River-horse*, who is a solitary creature, never goes far from the river, and leaves it only in the night; who has no mountains on the banks of the Nile, frequented by wild beasts<sup>b</sup> to resort to, were he inclined to visit such eminences, and who is of a savage nature and carnivorous.

<sup>a</sup> Their long teeth Nature hath given them for their defence. Their trunks are to them as a hand by which they feed themselves: With these they tear off boughs from trees, and eat the tenderest part of them. With these also they pull up green corn and grass by the roots, and then against their legs beat off the earth and dust that hangs about them before they eat thereof. See *A Voyage to East India* by Sir T. Roe's Chaplain.

<sup>b</sup> Beasts of prey are very rare in Egypt. Bp. Pococke mentions only a few tygers and Ahenas, which haunt the deserts near Alexandria. Description of the East, vol. i. p. 207. Moreover the mountains on each side the Nile are barren rocks. See Sandys' *Travels*, p. 92.



- 21, 22. In moory vales, beside the reedy pools,  
 Deep plung'd in ooze his glowing flanks he cools:  
 Or in umbrageous groves enjoys repose,  
 Or bow'r'd in willows where the torrent flows.
23. Not swelling rivers can his heart dismay,  
 He stalks secure along the wat'ry way:

Should

Ver. 21, 22. *The shady trees*\*, &c.] These verses describe the *Bebemoth's* places of shelter and repose. If the vegetables here mentioned did necessarily mean such as grow on the banks of the Nile, the *River-horse* might justly lay claim to this part of the description. But they signify in general marsh-plants, as reeds, tamarisks, and others, that grow in fens and by the sides of lakes and torrents in those countries. The *Elephant* is called by Ælian the Fen-animal, because he is fond of retiring to marshy places, in the heat of the day, to cool his body in the ooze. He loves the banks of rivers, and standing waters in the sandy deserts.

Ver. 21. *He lieth*, &c.] It is objected to the *Elephant* that he never *lies down*. But our author's word<sup>d</sup> denotes a *sleeping or resting posture*. The Elephant's is kneeling. Bochart allows this. After all, it is certain that Elephants lie down and rise again at their pleasure as other beasts do\*.

Ver. 23. *Behold*, &c.] What is said here, seems intended to convey a sublime idea of the lofty stature, great force, and intrepidity of the *Bebemoth*.

Behold

\* צֵאלִים *shady trees*. Schultens says, this is an Arabic word, and the name of the *Lotus* tree. He adds, the *Lotus* tree grows plentifully in the Cyrenaica (now the kingdom of Barca) the country of Elephants. It is a tall, prickly tree.

<sup>d</sup> יִשְׁכַּב It is used of *sleeping*, without any reference to the posture, in Prov. xxiv. 33. *a little folding of the hands to sleep*, לִישְׁכַּב

\* We are assured of this fact by Sir T. Roe's Chaplain in the East Indies. See his *Voyage to East India*, published along with Della Valle's *Travels*, p. 381. Yfbrants Ides attests the same, in his *Travels*, p. 80. As also does Mr. Bell in his, *vol. ii.* p. 26.

Should Jordan heap its overflowing waves  
Against his mouth, the foaming flood he braves.

24. Go.

*Behold a river overfloweth<sup>i</sup>, yet he maketh not haste<sup>z</sup>.*

*Although Jordan breaketh forth<sup>h</sup> against his mouth, he is in security.*

We may remark on this passage (1) that the common height of the Elephant is ten feet and a half. There were some in the stables of Cosroes-king of Persia, twelve cubits high<sup>i</sup>. A credible traveller assures us that in Indostan he had seen some which he conceived to be at the least twelve feet high, and was informed there were others fourteen or fifteen feet in height. *Voyage to East India* by Sir T. Roe's Chaplain, p. 380. The Elephant therefore can ford most rivers.

(2) He will walk with great composure through deep and rapid rivers, provided he can but carry his trunk, through which he draws in fresh air, above water<sup>k</sup>.

(3) The *Jordan* is here mentioned, not as frequented by Elephants, but only as put for any deep and violent river: for such the *Jordan* is in the time of its overflowing. This river is instanced rather than any other, as being in the neighbourhood of Job's country, and therefore well known to him.

Lastly, This part of the description will appear trifling, if applied to the *River-horse*. For where is the wonder, that a native of the *Nile* (compared to

<sup>i</sup> עשק to oppress, to do wrong by violence. By a grand metaphor this is applied to a river, which breaks over its banks and destroys the neighbouring fields. The Arabians associated these ideas *injustice* and *an inundation*. For the word which in their language signifies to oppress, is also used of the overflowing of a river. Schultens. LXX. εαν γενηται πλημυρξ if there be an inundation.

<sup>z</sup> חפז maketh haste, or is afraid. The word, in the Hebrew use of it, denotes, says Schultens, to make haste, or to be in a hurry, through fear.

<sup>h</sup> יצא breaketh forth. It denotes a violent eruption, chap. xxxviii. 8. when it (the sea) brake forth, as if it had issued out of the womb.

<sup>i</sup> Hieroz. p. i. 271.

<sup>k</sup> The Elephants delight much to bathe themselves in water; in which, when they find depth enough, they swim as well as any other creature. *Voyage to East India* by Sir T. Roe's Chaplain, p. 381.

24. Go now, thy courage on this creature try,  
 Dare the bold duel, meet his open eye:  
 Sublime on thy gigantic captive ride,  
 And with a slender string his vastness guide.

CHAP.

to which the *Jordan* is a brook) which stems that river in its most furious rapidity, should not shrink at swimming or walking through any other much smaller body of water?

Ver. 24. *He taketh*, &c.] Job is here called upon, in most humiliating irony, to try his courage on this huge and powerful creature, to take him by open force, and guide him when taken, with a cord, as he used to manage his camels.

*Let a man take him openly<sup>1</sup>,  
 Let him draw<sup>m</sup> a cord<sup>n</sup> through his nose.*

The second sentence alludes, I imagine, to the *hair-noose*, or ringle, which the Arabs put through the nose of their camels; and by which, a line being fastened to it, they bring them to their beck°.

In justice to the learned Schultens, I must apprize the reader that most of the foregoing remarks, relative to the *Behemoth*, are extracted from his Commentary; where proper authorities for the several particulars are to be met with.

<sup>1</sup> בעיני in oculis ejus, i. e. *aperté*, non *ex insidiis*. Schultens.

<sup>m</sup> ינקב *let him perforate, or pierce through.*

<sup>n</sup> במוקשים *with snares*. By an easy figure it might come to be used for *cords*, the materials of which snares are made. Both LXX. and Symmachus read the word in the singular number. The former translates, εἰσκολιευόμενος τρησεί ρινά, *Let a twisted line bore his nose*. But Symmachus understood מוקש to mean the boring instrument, ἡ πείρον τρυπηθῆσεται τὴν ρινά *Let his nose be bored with a bodkin.*

° Hamasa, p. 325. n.

## CHAP.

## XLI.

I, 2. Doubtless, with hook and cordage, thou art bold

To drag *Leviathan* from his wat'ry hold ;

To

## C H A P. XLI.

The irony is continued. Job is now addressed as a man of prowess sufficient to combat and subdue another creature, much more formidable than the *Bebemoth* ; in regard of the armour with which it is furnished, both for defending itself and attacking its enemy. This creature is named *Leviathan*. The *Crocodile* has found so powerful an advocate in Bochart, that all other claimants are put to silence. The characters in the description perfectly correspond to that animal, allowance being made for poetical ornaments and heightenings. The description is not intended for a display of the author's sublime talents, and merely to embellish his poem. It has a nobler design. That design is clearly explained ver. 10. *None is so fierce that dare stir him up : who then is able to stand before me ?* Hence Job is taught to tremble at his danger, in having provoked, by his murmurs and litigation, the displeasure of the Maker of this dreadful animal. His high spirit is now brought down, his conviction is completed, and his repentance and submission satisfy the Almighty.

Ver. 1, 2. *Canst thou draw out, &c.*] It is no easy matter to fix the precise meaning of the several terms here used. They seem however in general to denote the instruments to be made use of partly for taking him alive in the water, and partly for governing him when brought on the land.

*with a hook* <sup>p</sup> ] The irony will be stronger, if we turn this and the following verse in the affirmative form, *Thou canst draw out<sup>a</sup> Leviathan, &c. or thou canst fasten a rope in his tongue.*

Or

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<sup>p</sup> הַכָּה *a hook*. LXX. ἐν ἀγκύρῃ. It occurs but twice more, viz. Isaiah xix. 8. and Hab. i. 14, 15. Our bible there renders it *an angle*. But it rather signifies, I apprehend, *a fish-hook*.

<sup>a</sup> תָּנִישׁ *Thou canst draw up*. Jer. xxxviii. 13. *so they drew up* (וַיִּנְשְׁכוּ) *Jeremiah with cords, and took him up out of the dungeon.*



To strain the noose about his dreadful jaw,  
And tame his fierceness with domestic law.

3. Will he, in humble parle, before thy feet,  
With mollifying words thy grace intreat ?

4. And, if thy clemency his life but spare,  
Eternal service to his victor swear ?

5. What

*Or his tongue, &c.] Or thou canst fasten\* a rope in his tongue.* These expressions import, I should think, a way of taking this creature in the water different from the foregoing, and more dangerous ; namely, fastening a rope within his mouth. *The tongue* is put for the whole inside of the mouth, as Mr. Heath remarks.

*Ver. 2. Canst thou put a hook, &c.] Affuredly thou canst put a muzzle on his nose, and bore his jaw through with a thorn†.* The muzzle was to secure his mischievous jaws, when he was landed : and the thorn, Mr. Heath says, was to make the muzzle fast ; by pinning it, I suppose, to his cheeks.

*Ver. 3, 4. Will he make, &c.]* Here the irony is very apparent. The sacred poet shews a wonderful address in managing this deriding figure of speech in such manner, as not to lessen the majesty of the great Being into whose mouth he puts it.

*Ver. 4. a servant for ever]* There is no necessity of understanding this to be a reference to the Mosaic law of perpetual bondage. The allusion in these verses, 3, 4, is evidently to a person or people, who offer to submit to an enemy on certain terms, and to yield perpetual allegiance to him.

\* חֲשָׁקִיעַ It signifies in Chaldee *firmiter infixit*. Castell. *Lex*.

† אֲנָמָן *a pool, reeds and rushes* growing near pools, and *ropes* made of rushes. Schultens. We english it *a rush*, Isaiah ix. 14. *a bulrush*, Isaiah lviii. 5. Pliny informs us (lib. xix. cap. 2.) that the Greeks at first made their ropes of rushes. Probably the Egyptians did the same. They certainly made boats of the *paper-reed*, which Isaiah (xviii. 2.) calls *vessels of bulrushes*.

‡ חוּהַ This word signifies properly *a thorn upon a plant* ; probably made use of for bodkins : Or their bodkins were called by this name from similitude of form.

5. What duty wilt thou to this slave assign?  
 Ty'd like a household bird, with filken twine,  
 His gamesome mood thy weighty cares may ease,  
 Or his soft touch thy gentle damsels please.
6. Or wilt thou send him into foreign lands,  
 Barter'd to Zidon's ships or Tema's bands?
7. Is open war thy choice? what fame is won,  
 If thou invade him basking in the sun!

Surely

Ver. 5, 6. *Wilt thou play with him, &c.*] Here he is asked, how he will dispose of his captive: Whether he will retain him in his family, for his own amusement and the diversion of his maidens; Or whether he will sell him, as a rare curiosity, either to the Phœnician merchants or to the caravans.

Ver. 6. *Shall the companions, &c.*] *Will the companies of merchants* "drive a bargain" for him? *shall he be portioned out* \* among the Canaanites? By the companies of merchants Mr. Heath understands the caravans who traded to Egypt by land; By the Canaanites †, I suppose, are meant the Phœnicians of Zidon who trafficked thither by sea. The dividing, or portioning him out, among the latter, means, I apprehend, selling this creature in separate pieces or members.

Ver. 7—11. *Canst thou fill, &c.*] These verses relate, I think, to attacking this formidable creature two ways; (1) At a distance, as he lieth sunning himself

" חברים *the companies of merchants.* So Mr. Heath translates it. It signifies *associates*, persons who join in any undertaking and are united in their counsels and designs. See Judges xx. 11. Cant. viii. 13. Isaiah i. 23.

\* יכרו Mr. Heath remarks that it is the future in *kal* of the root כרה which signifies *to buy*, Deut. ii. 6. Hosea iii. 2. It has, however, a different construction in those passages.

\* יִהְיוּ, ἀγοράσας αὐτόν, *they will purchase him.* Theodotion.

† כנענים LXX. φοινικῶν ἔθνος, *the Phœnician people.* Aquila, μετὰ χαναναίων, *among the Canaanites.*

Surely thy javelins will transpierce his hide,  
And show'rs of fang'd harpoons his skull divide.

8. Affail him, but remember well the foe,  
Fell him at once, or aim no second blow.  
9. Deceiving hope ! his look thy heart appalls,  
The foe appears, the swooning champion falls.

10. Not ev'n the fiercest chief, with war's whole pow'r,  
Dares rouse this creature in his slumb'ring hour.

11. Who then shall face my terrors ? where is he,  
Whose rash presumption will contend with me ?  
Where is the giver to whose gifts I owe,  
Owner of all above and all below ?

12. Come

self on the mud islands in the Nile. Pococke and Norden saw many of them in those places in their voyage up that river. (2) Engaging him in close fight, when he lieth on the bank of the river, ver. 8.

Ver. 7. *barbed irons—fish-spears*] The impenetrability of *Leviathan's* skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the *crocodile*. The weapons mentioned are undoubtedly such as fishermen used, for striking large fish at a distance. The *fish-spears* are supposed by Schultens to be *harpoons*.

Ver. 8. *Lay thine hand upon him, &c.*] An engagement hand to hand is plainly marked in this verse.

Ver. 9. *The hope of him*] The hope of mastering him is absurd.

Ver. 11. *Who hath prevented me, &c.*] The sentiment in this verse demonstrates the folly and impiety of contending with God, as Job had done. He is all-sufficient and independent, and therefore cannot be indebted to any for their service,

12. Come forth, *Leviathan*, harness'd for the fight,  
 In all thy dread habiliments of might:  
 Behold his limbs, their symmetry survey,  
 For war how well adjusted his array:
13. The temper'd morion, o'er his visage brac'd,  
 What hardy valour ever yet unlac'd?

Who

service. He is the proprietor of all beings: He therefore cannot injure any one by taking away his possessions and enjoyments: For he takes only what he gave. Submissive resignation, therefore, to his disposals, is the duty of every reasonable creature.

Ver. 12. *I will not conceal, &c.*] We now enter upon the description of *Leviathan*; which takes up the remainder of the speech, and is immediately followed by Job's submission that closeth the poem.

It is not beneath the dignity of the great Creator to display his own wonderful work; and to call upon man to observe the several admirable particulars in its formation, that man may be imprest with a deeper sense of the power of his Maker.

Ver. 13. *Who can discover, &c.*] This verse is obscure. The first sentence however seems to describe that terrible helmet which covers the head and face of the *Crocodile*. The translation might be, *Who can uncover his mailed face*? If in Job's days they covered their war-horses in complete armour, the question will

<sup>a</sup> פְּנֵי לְבוֹשׁ *faciem lorice ejus*, i. e. *faciem ejus loricatam*. The latter of two substantives in this construction is frequently to be construed as an adjective. Thus ver. 19. *burning lamps*, in the original *lamps of fire*. Schultens also refers us to Deut. i. 41. Isaiah ii. 20. Ezek. xxvi. 16. for other instances of the same hebraism. לְבוֹשׁ signifies in general a garment. but the garment, or cloathing, of a warrior and a war-horse is a coat of mail. Such probably was that which Joab had on, II Sam. xx. 8. and such a garment seems alluded to, Isaiah lix. 17. lxiii. 1. as that learned commentator remarks.



Who near his mouth, with double rein, will draw,

14. And lift the huge portcullis of his jaw?

Behold he yawns, the hideous valves disclose

Death's iron teeth imbattled rows on rows.

15, 16. Proud o'er his mailed back his scales are clas'd

Like ferried shields, lock'd each in each so fast,

And

will refer to the taking off the armour, and *Leviathan's* skin be represented by such an image. Then the second sentence may denote bridling him, after his armour is stripped off, for some other service. The most easy version of this latter sentence is that which our english Bible and Schultens give,

*Who will bring<sup>b</sup> his double bridle?*

Or, *Who will come with his double bridle?*

Ver. 14. *His teeth*, &c.] The apparatus of teeth in the crocodile, to the number of threescore<sup>c</sup>, perfectly satisfies this formidable description.

Ver. 15—17. *His scales*, &c.] The indissoluble texture, and perhaps the largeness also, of the scales, which compose the Crocodile's hide, are represented by the powerful images and figures in these verses.

Ver. 15. *His scales are his pride*] rather, *His body<sup>d</sup> is like strong shields<sup>e</sup>*, that is, his back and sides are covered with scales that resemble the strong plates of shields.

<sup>b</sup> יבוא *veniet in*, &c. *Venire in vel cum aliqua re* is a common eastern phrase for *eam adducere*. Schultens.

<sup>c</sup> Hieroz. p. ii. 778.

<sup>d</sup> גֹּאֲוָה Aquila, whom the Vulgate follows, renders it *σωμα αυτου his body*. They perhaps read גֹּאֲוָתוּ (taking א for a vowel) from גֹּוָה *gevah the body*, as in chap. xx. 25. Borchart and Mr. Heath turn it, *his back*, from גֵּן *dorsum*.

<sup>e</sup> אֲפִיקֵי כֶּגְנִים LXX. ἀσπίδες χαλκίαι *brazen* (i. e. strong) *shields*.

- And seal'd together, that no breath of wind  
 17. Insinuates: So close the plates are join'd,  
 So folder'd, that the stoutest force were vain  
 To pierce the tight-wedg'd joints and burst the chain.  
 18. His sneeze is lightning, from his eye the ray  
 Streams like the pupil of emerging day.  
 19, 20. He belches flame, and fire at every blast  
 Leaps sparkling out: A smoke his nostrils cast,  
 Like clouds which from a boiling caldron rise,  
 Or marsh mist beneath the morning skies.

21. His

Ver. 17. *They are joined*] *They* (the shields, or scales) *are foldered*<sup>f</sup> *one to another*.

Ver. 18. *By his sneezings a light doth shine*] Such is the violence and heat of the air, that is repelled from his nose when he sneezes, that it sparkles in the sun-beams. This circumstance marks the force and fury of the *Crocodile*.

*his eyes, &c.*] This may happen, says Schultens, when the *Crocodile* lifts his head above water in the night. His staring eyes, which are the first object that strike the beholder, may then be compared to the dawning light. The eyes of the *Crocodile* are said to be small. But, as Bochart observes, they are so remarkable; that when the Egyptians would represent the morning by an hieroglyphic, they painted a *Crocodile's* eye<sup>g</sup>.

Ver. 19—22. *Out of his mouth, &c.*] Here the creature is described in pursuit of its prey on the land; as appears, I think, from ver. 22. *Destruction danceth before him*. His mouth is then open, his blood inflamed, his breath is thrown out with prodigious vehemence, it appears like volumes of smoke, and is heated

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<sup>f</sup> רבבן *ferruminantur* they are foldered, Isaiah xli. 7. *it is ready for the foldering*, רבבן Schultens.

<sup>g</sup> Hieroz. p. ii. 781.

21. His breath enkindles coals ; so hot it steams,  
That his wide mouth a furious furnace seems.
22. Strength on his neck is thron'd ; where'er he turns,  
Woe springs before him and the carnage churns.
23. His flesh coheres in flakes, with sinews barr'd  
Compact as steel, indissolubly hard :

24. His

heated to that degree as to seem a flaming fire. The images which the sacred poet here useth, are indeed excessive strong and hyperbolical ; especially that in ver. 21. *his breath kindleth coals*. But Ovid <sup>b</sup> did not scruple to paint the enraged boar in figures equally bold :

Fulmen ab ore venit, frondesque adflatibus ardent.

*Lightning issueth from his mouth, and the boughs are set on fire by his breath.*

Ver. 22. *In his neck, &c.*] *Strength* and *Destruction* are here represented as animated beings. The former is seated on the neck of the *Crocodile*, to signify the extraordinary inflexibility of that part. The other leaps and dances before him, when he pursues his prey, to express the terrible slaughter which he makes.

*Strength abideth upon his neck,  
And Destruction<sup>i</sup> danceth<sup>k</sup> before him.*

Ver. 23, 24. *The flakes, &c.*] The muscular flesh and viscera of this animal, are here represented to have a firmness of cohesion like that of stone and metal<sup>l</sup>. The sentiment stript of its poetical dress amounts to no more, than that the flesh and inward parts are remarkably compact and tough. Theocritus, quoted by Schultens, says of a robust gigantic man “ he hath flesh of iron.”

<sup>b</sup> Quoted by Schultens.

<sup>i</sup> רִאכָה, LXX. ἀπώλεια *destruction*.

<sup>k</sup> תְּרוּן *leapeth for joy*. דָּוֵן is the word by which the Syriac Testament translates the Greek σικιτα, Luke i. 41, 44. vi. 23.

24. His heart is from the quarry hewn, comprefs'd  
Hard as the nether milstone in his chest.

25. The valiant tremble, when he lifts his head,  
Down sink the mighty, impotent with dread.

26. The

Ver. 24. *his heart is as firm*<sup>1</sup>, &c.] These strong similes may denote not only a material but also a moral hardness, his savage and unrelenting nature. Ælian, quoted by Schultens, calls the *Crocodile a voracious devourer of flesh and the most pitiless of animals*.

Ver. 25—30. *When he raiseth up himself*, &c.] The terror of this creature debilitates the stoutest heroes. For no arms or weapons can secure them, or make any impression on him. They know him to be invulnerable in every part but his belly, which is not easy to be come at. This impenetrability is amplified in a rich vein of sublime poetry.

Ver. 25. *When he raiseth up himself*<sup>m</sup>] When he lifts his head above water, as though he meant to come out on the shore.

*by reason of breakings*<sup>n</sup>, &c.] *for very terror they fall to the ground*<sup>o</sup>. Mr. Heath.

<sup>1</sup> The word englished *are firm* ver. 23. *is firm* ver. 24. *is* יָצוּק, which is a metaphor borrowed from fused metals. See I Kings vii. 46. Job xxviii. 2. In the first of these passages יָצוּק is rendered *did cast them*, viz. the vessels of brass, in the latter יָצוּק *is molten*.

<sup>m</sup> מִשְׁתָּו The root is נִשָּׂא *sustulit, to lift up*. It does not necessarily import great elevation; for it is used to express *lifting up the feet* in walking, Gen. xxix. 1. *Jacob went on his journey*; the hebrew is, *lifted up his feet*.

<sup>n</sup> מִשְׁבָּרִים Crinsoz paraphrases it, *through fear of being torn in pieces*. The Vulgate turn it *territi*, as though it were the participle in pyhal *meshubbarim*. The root is שָׁבַר *frangere*. But as Bochart observes, words which signify *frangere* signify also *timere*, as חָתַת in hebrew, and *fraſtus* in latin. Castellio's version is, *fraſti*; which is synonymous with *territi* in the Vulgate. Schultens translates it, *præ conſractionibus*, i. e. *ſtragibus*; *by reason of the destruction*, which he makes. שִׁבֵּר *sheber* signifies *destruction*, in Isaiah xv. 5. Jer. iv. 20. Lament. iii. 47.

<sup>o</sup> יִתְהַטְּאוּ *labefactantur*, Castellio. Their fear is so great, that they have not power to flee, but instantly drop down. This agrees with ver. 9. *Shall not one be cast down even at the sight of him*. It is also countenanced by the sense of הָטָא in Arabic, *lappus est*. Vid. Hamasa, p. 446.



26. The sword at hand, the missile arms from far,  
Will thunder on his skin an idle war:  
The sword breaks short, the blunted spears rebound,  
And harmless clank the javelins on the ground.
27. Iron as straw, and brags as mould'ring wood,
- 28, 29. He scorns; nor flees, nor flinches to elude  
The whurring shaft: as stubble is the stone,  
From the strain'd sling with forceful eddies thrown;  
As stubble is the pounding mace, his hide  
Death's every brandish'd weapon will deride.
30. Sharp ragged pebbles are his downy bed,  
On pointed rocks his slimy couch is spread.

31. What

Ver. 26. *the habergeon*] rather, *the javelin*<sup>p</sup>.

Ver. 29. *Darts*] *The club*, or mace<sup>q</sup>.

Ver. 30. *Sharp stones, &c.*] The belly of the Crocodile is penetrable by a bullet, and perhaps also by a sword. Nevertheless it is hard enough to be insensible of pain when he lieth on sharp stones and ragged rocks which are in the bed of the Nile. In that part of the Nile where the cataracts are, and which the Crocodiles mostly frequent, its bed is of granite marble; as is evident from the ridge of granite rocks, which there runs across its channel and is the cause of those falls of the water. See Norden's *Travels into Egypt*, p. 115. 8vo. and Pococke's *Description of the East*, vol. i. p. 114, 115, 122.

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<sup>p</sup> שריה *spiculum*. Böchart observes that it is so explained by the Arabian Lexicographers.

<sup>q</sup> תותח LXX. *εφεξα mallets*. Böchart renders it *fussis*, from the Arabic *فسته* *fusse percussit*.

31. What time he flounces in the wave and mire,  
 He boils the water like the rage of fire :  
 The boiling water to a thick perfume  
 Works, as he dashes the discolour'd spume.
32. The flood turns hoary while his way he cleaves,  
 And in his rear a shining path he leaves.

33. Dire

Ver. 31, 32. *He maketh the deep to boil, &c.*] To give us a further idea of the force of this creature, the poet describes the effects of its motion in the water. By *the sea* is meant the Nile, which is called *the sea* by the hebrew prophets and by the Arabs'. *The deep* is the deep places in that river. When a Crocodile fifty feet in length<sup>1</sup> dives to the bottom, the violent agitation of the water is justly compared to liquor boiling in a cauldron. The mud raised by that agitation thickens the water and gives it a consistency like that of ointment: *He maketh the sea (the Nile) to boil like a pot of ointment.* The simile will be still more exact, if, as it is said, the Crocodile emits a strong scent when he plungeth into the river'. When a Crocodile of the size above-mentioned is swimming upon or near the surface, he cuts the water like a ship; and makes it white with foam. At the same time his tail, like a rudder, causeth the waves behind him to froth and sparkle like a trail of light: *He maketh a path to shine after him, &c.* These images are common among the poets.

————tumultuous boil the waves :  
 They tofs, they foam, a wild confusion raise,  
 Like waters bubbling o'er the fiery blaze<sup>2</sup>.

<sup>1</sup> Hieroz. p. ii. 787, &c. See also the note on Job vii. 12.

<sup>2</sup> Captain Norden saw, in the upper Egypt, twenty Crocodiles extended on banks of sand in the Nile. They were, he says, of different sizes, namely, from fifteen to fifty feet. *Travels*, p. 61. 8vo.

<sup>1</sup> Hieroz. p. ii. 787.

<sup>2</sup> Pope's *Odyss.* b. xii. ver. 282, &c. in the original, ver. 235—237.

33. Dire reptile, on the dust without a peer,  
 Fill'd with a soul incapable of fear ;  
 All beasts of lofty stature he disdains,  
 And fiercest o'er the fierce supreme he reigns.

CHAP.

Ver. 33, 34. *Upon earth, &c.*] The description closeth with three characters, which complete our idea of this creature as the most terrible of animals.

1. He hath not his match among any of the creatures upon earth. *Upon earth there is not his like*, either for defence or attack.

2. He is a stranger to fear, *Who is made without fear*. This may seem an objection to the *Crocodile's* claim. Pococke and Norden tell us, that those which they saw on the mud-islands in the Nile went slowly into the water at the approach of their ships, and when shot at plunged in <sup>w</sup>. But had any one of those animals been in a situation for seizing his prey, he would have set the crew of both vessels and all their fire-arms at defiance.

3. He despiseth and as it were holds in subjection the tallest and fiercest animals.

*He beholdeth all that is high:*

*He is king over all the creatures of fiercest\* look.*

The first of these sentences describes a look of contempt, as in chap. xl. 11. *behold every one that is proud, and abase him*. The other sentence declares the superiority of his power. No animal, not even the tallest or the most savage, can cope in fight with the *Crocodile*. Bochart produced several vouchers to prove, that this creature will attack and bring down with his tail not only men, but camels, and even elephants and tigers, when they approach his river<sup>y</sup>. This confirms the assertion, *that he is made without fear*.

<sup>w</sup> *Description of the East*, vol. i. p. 111, 114, 202. Norden says, that some, before he could get within gun-shot of them, *darted themselves* into the water. *Travels*, p. 84. 8vo.

<sup>x</sup> בני שחין The word שחין in Arabic implies in it both *height of stature* and *fierceness of aspect*. Vid. Schultens' *Comment*. Hieroz. p. i. 718.

<sup>y</sup> Hieroz. p. ii. 750.

CHAP.  
XLII.

1, 2. Jehovah ceas'd. Then Job, submits, reply'd:

*I know 'tis thine to humble human pride;  
Thine is the pow'r Almighty, thine the throne  
Whose counsels are contrrollable by none.*

3. "Who he, that with impenetrable skill  
Plans the high purpose of his sov'reign will?"

'Tis

## C H A P. XLII.

Ver. 1—6. *Then Job answered, &c.*] A new chapter should not have begun here, but at ver. 7.

This *complete* submission contains the following particulars:

I. A full acknowledgment of God's almighty power and supreme dominion.

Ver. 2. *I know that thou canst do every thing, and that no purpose of thine<sup>2</sup> can be hindered.*

By thus glorifying the sovereign authority of God, he tacitly condemns himself for not having meekly submitted to it.

II. A like acknowledgment of the unsearchable wisdom of divine providence, with an explicit condemnation of himself for his objections and murmurings against it.

Ver. 3. *Who is he that bideth counsel which cannot be known?  
Therefore have I uttered that I understood not, things too wonderful for  
me which I could not know.*

The

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<sup>2</sup> מִכַּךְ מוֹמָה Our marginal translation, *no thought of thine can be hindered*, is justified by Gen. xi. 6. Nothing of theirs (לֹא מֵהֶם כָּל) which they have purposed (אֲשֶׁר יָזְמוּ) will be hindered, יִבָּצֵר. מוֹמָה signifies *wise thought or purpose, prudential schemes*, in Prov. v. 2. viii. 12. where it is Englished *discretion*, and *witty invention*. מָחָר bears the same sense in Job xvii. 11. *my purposes*.



'Tis so—I censur'd what the wise adore,

Wonders which far above my reason soar.

4. Indulge my pray'r, a gracious ear incline,

“ My part the learner's, to instruct me thine :”

5. Before,

The Almighty began his speech to Job with a sharp reprimand of his presumptuous complaints against providence: *Who is this that darkneth counsel by words without knowledge*<sup>a</sup>? that is, who is this ignorant man, that discovers his ignorance by finding fault with what he knows nothing of? Job, in this reply, turns that reproof into a noble acknowledgment of God's inscrutable counsels, and in such manner as necessarily implies humble acceptance of the reproof.

1. By changing the expression *who is this that darkneth counsel*, into *who is this that hideth counsel*? The former is a phrase for an ignorant man, one whose thought, or mind, is in the dark; the latter denotes one who is *secret in counsel*, or whose *counsel is secret*<sup>b</sup>, which is a character of wisdom.

2. By omitting the terms *by words*, which could not be introduced here with any propriety. These two remarks belong to Schultens.

3. By altering the sense of the expression *without knowledge*, into *beyond knowledge*, or which cannot be known.

Here then he condemns the rashness of his interrogating God concerning the reasons of his inflictions. *Who is he that is secret in counsel, beyond my knowledge? Therefore, &c.*

III. He humbly begs of God to vouchsafe a gracious audience to his confession, and to instruct him further in his duty.

Ver.

<sup>a</sup> Chap. xxxviii. 2. See the note there.

<sup>b</sup> בְּעֵלֵים עֲצָה *whose counsel is hidden, or who is secret in counsel*, as in Isaiah xxviii. 29. עֲצָה הַפְּלִא *He is wonderful in counsel, or his counsel is wonderful.*

<sup>c</sup> בְּלִי This particle, says Mr. Heath, signifies here *supra, ultra*; so Isaiah v. 14. חֶק בְּלִי *supra modum.*

5. *Before, I knew thee by the ear alone ;  
By vision now, and in thy glory known.*
6. *Lo, self-detesting in the dust I lie,  
And mourning breathe the penitential sigh.*

Ver. 4. *Hear I beseech thee, that I may speak :  
I will ask of thee, and do thou instruct me.*

He refers to the sarcasm in chap. xxxviii. 3.

IV. He declares, that this *visible* manifestation of the Almighty to him had imprest him with a deeper and more reverent sense of the divine perfection and majesty, than what he had before conceived by means of *instruction* only.

Ver. 5. *I have heard of thee by the hearing of the ear, &c.*

In which words there is an implied comparison of the evidence of report with the evidence of sight, greatly to the advantage of the latter,

Segnius irritant animos demissa per aurem,  
Quam quæ sunt oculis subjecta fidelibus——

*But what we hear moves less than what we see.* Roscommon.

Lastly, He expresseth his repentance in the strongest terms of self-condemnation and humble sorrow :

Ver. 6. *Wherefore I abhor myself<sup>d</sup>, &c.*

This complete submission may not improperly be called the *catastrophe* of the poem. It is not indeed a change of Job's outward condition. It is an alteration infinitely more important and beneficial; an alteration, I mean, in the temper and state of his mind. He is brought back to his duty, and his soul returns to its rest. The restoration of his health and prosperity quickly followed, and is the subject of the ensuing narrative.

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<sup>d</sup> דָּנִנְנִי, LXX. ἐφαιλόσα ἑμαυτὸν *I despise myself*. It is added ἐὶ σταχθὲν *and I am dissolving*, which is another sense of דָּנִנְנִי and seems to be a marginal gloss that crept into the text.

7. THE cloud now disappear'd. But when the Sun  
 Had a few more diurnal stages run,  
 God call'd to Eliphaz: Displeas'd I heard  
 What thou and thy associates have averr'd,  
 Erroneous, of my ways; not thus offend  
 The reas'nings of your rashly-censur'd friend,

8. My

Ver. 7, 8. *And it was so, &c.*] The poem being finished, the style changes here to historical prose; and the transition is made by a form of speech familiar to the hebrew historians, when they begin a narration, *And it was so*, or *And it came to pass*.

When the Almighty had ended his speech to Job, and Job his confession; the cloud, I suppose, ascended out of sight, and the assembly broke up. After which, it pleas'd God to reveal his mind personally to Eliphaz, who had taken the lead in the uncharitable dispute with Job. The contents of the revelation are related in these verses, 7, 8. and are as follow;

*First*, A condemnation of their unrighteous censures, and a decision of the controversy about the course of providence.

*Ye have not spoken of me the thing that is right, as my servant Job hath.*

They had represented Job's afflictions as laid upon him by God for his wickedness. This was not *right*.

They likewise grounded their censure on a notion, that wicked men never prosper long in the present world; and thence inferred, that great calamities are proofs of great antecedent guilt. This was not *right*.

Job on the contrary had maintained, that all things happen alike to all; and that therefore no man's moral character can be ascertained by his external condition. This was *right*, and is here pronounced to be the truth.

8. My servant Job. Go, let sev'n heifers bleed,  
 Sev'n rams in social sacrifice succeed:  
 My servant Job, while yet your victims burn,  
 Shall with atoning pray'r my vengeance turn:  
 Him I accept; your folly, else, shall rue  
 Those falsehoods which my servant Job o'erthrew.
9. They all obey'd, and fought the Pow'r Divine;  
 The Pow'r, appeas'd, display'd the fav'ring sign.
10. Then God began the mourner to restore,  
 And gave, and doubled what he gave before.

11. His

Bp. Hare remarks \*, that Elihu's speech is neither praised nor censured by the Almighty: and thence concludes, that Elihu was the writer of the poem. But Elihu is not commended, because he was in the main of the same opinion, concerning the course of providence, with the three friends. Neither is he blamed, because he had not condemned Job for a wicked man, but censured only his behaviour towards God in his affliction.

*Secondly*, The Almighty now vindicates the *innocence* of Job, by styling him three times *my servant*; that is, my sincere worshipper.

*Thirdly*, The three false accusers are commanded to offer a sacrifice in acknowledgment of their offence: To which is added the mortifying declaration, that their injured friend should make intercession for them, and on that condition their sacrifice should be accepted and their sin forgiven.

Ver. 9. *The Lord also accepted Job*] that is, accepted his intercession for his three adversaries; and began his restoration from the time of his performing that charitable office, as appears by the next verse.

Ver. 10—17. *And the Lord turned, &c.*] Here we have an account of Job's restoration

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\* Not. ad Psal. cvii. 40.



11. His brethren, sisters, friends, a cheerful band,  
With golden gifts in each saluting hand,  
Crowded his house; on the rich feast regal'd,  
Condol'd his sorrows, his deliv'rance hail'd:
12. Job now, beyond his former blessings blest,  
Number'd twice o'er the wealth he first possess'd:
13. Seven sons his patriarchal sway rever'd  
His household cares three lovely daughters cheer'd;
14. Distinguish'd each, by some expressive name,
15. All grac'd with beauty of unrival'd fame:

And

restoration to a state of prosperity far superior to that from which he had fallen, of his enjoyment of it to a very great old age, and of his peaceful conclusion of the scene in an easy death.

Ver. 10. *turned the captivity, &c.*] This seems to have been a proverbial phrase for a happy reverse of condition. For certainly it here includes all that God did for this excellent man; and among other blessings, giving him a new family of children equal in number to those he had lost.

Ver. 11. *every man also gave, &c.*] It was an ancient custom, which is still observed in the east, never to visit a person of distinction without paying him the compliment of a present. It is uncertain whether one kind of present made to Job on this occasion, was *a sheep*, or *a piece of money*<sup>c</sup> that had the figure of a sheep stamped upon it.

Ver. 12. *fourteen thousand sheep, &c.*] Michaelis' remarks, that this exact doubling of his former possessions, and also giving him exactly the same number of children that he had before, looks more like fiction than history. Such precision is seldom known in the ordinary course of things.

<sup>c</sup> קשיטה, LXX. *αμνός* an ewe lamb. But by comparing Gen. xxxiii. 19. with Acts vii. 16. one would rather imagine it to have been some species of current coin.

<sup>f</sup> In *Præf.* p. 17<sup>c</sup>.

And each beyond a daughter's dowry shar'd,  
For each the portion of a brother heir'd.

16. Twice seventy years, from this bright æra, shed  
Health and pure joys upon his favour'd head :  
His children's children flourish'd at his side,  
17. Then, full of days, in hoary peace he dy'd.

## APPENDIX.

## A P P E N D I X.

## N U M B E R I.

Queries and Observations concerning the Author of the Book of JOB;  
*in order to determine whether he was an Arabian, or a Hebrew  
 Prophet.*

I N the narrative part of this book, that is to say, the first and second chapters, and the eleven last verses of the concluding chapter (all which are written in prose) the name *Jehovah*, the LORD, is used no less than twenty-six times. But in the *poem*, which begins with the third chapter and endeth with the sixth verse of the forty-second chapter, *this name* occurreth only in chap. xxxviii. 1. and xl. 1, 3, 6. and xlii. 1. where the writer speaks in his own person; and once in the *dialogue* of the poem, chap. xii. 9. where this name is put into the mouth of Job: *The hand of Jehovah (the LORD) hath done this.* Thus stands the fact, on which we may ground the following queries and remarks:

I. Why is the name *Jehovah* so cautiously avoided in the *dialogue* of the poem?

The reason, I think, must be, that the persons of the dialogue, being *Arabs*, were not acquainted with *this* appellation of the Supreme Being, which was peculiar to the *Hebrew* nation. If then the author of the poem was an *Arab*, no wonder that he did not use this name of God in framing his dialogue. If the author was a *Jew*, he has shewn great judgment in such exact attention to propriety of character in his speakers.

II. How

II. How happened it, that this name, *Jehovah*, is found *once* in the *dialogue*, and there in the mouth of Job?

This must have happened, surely, either through a mistake of the scribe or a slip of the author. If the former was the case<sup>§</sup>, the author of the *poem* might be an *Arabian*, and a different person from the writer of the *history*. But if the name *Jehovah* slipped into the dialogue through casual inattention of the author, it will follow, I presume, that the poet and historian were one person, and he a *Jew*. For how shall we account for such a lapse; otherwise than by supposing the use of the name *Jehovah* to have been so habitual to this writer, that in spite of all his caution it did for once, improperly, fall from his pen?

III. If the author of the *whole* book was not an *Hebrew* and a *reputed prophet*, how shall we account for its admission into the canon of the Hebrew Scriptures? The Hebrew nation was exceedingly jealous of its religious prerogatives. *Unto them were committed the oracles of God*. Would they have inrolled in their sacred volume a *poem* written concerning a foreigner by a foreigner?

IV. But how came this wary and judicious writer to put the name *Jehovah* three times into the mouth of Job the *Arabian*, in the *narrative* part of his work, chap. i. 21?

Perhaps he judged, that the laws of history are not so severe in this particular as the laws of a dramatic poem.

V. Doth not the *style* of the *poem* indicate its origin from an *hebrew* pen?

This poem, after the manner of all the hebrew poems<sup>h</sup>, is broken into short periods, consisting, in general, of two short sentences; the latter of which corresponds to the former, either as synonymous with it, or antithesis to it, or agreeing in the number and disposition of the words. Till therefore the learned  
produce

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<sup>§</sup> Perhaps the learned Dr. Kennicott's various lections, when the world shall be favoured with that invaluable labour, will determine this question.

<sup>h</sup> See that learned and elegant work, Bp. Lowth's *Prelections on the sacred poetry of the Hebrews*, p. 39. 8vo.



produce a very old *Arabian* poem, in the same cast of style with this; may we not justly suppose, that a *hebrew poet* was the author of the *poem* in the book of Job?

VI. Doth the *language* of the *poem* prove the writer to have been an *Arabian*?

There are, I confess, many words, phrases, and idioms in this composition, which appear no where else in the *hebrew bible*: Neither can they be explained without the assistance of the *Chaldee*, *Syriac*, and *Arabic dialects*. The *Arabic*, more especially, has preserved those and many other remains of the primitive tongue. But, I apprehend, the argument only proves the great ability and address of this author. He was perhaps master of the *old language*; and the persons of his dialogue being known to have lived in very early times, he has given a venerable antique air to his poem, by making them speak the language which was spoken in their days.

## N U M B E R II.

*An inquiry into the notion of Sheol in the book of JOB.*

*FIRST*, *Sheol* is represented to be a portion of space, vast and deep.

Chap. xi. 8. *It (the counsel of God) is as high as heaven what canst thou do? deeper than hell (Sheol) what canst thou know?*

*Secondly*, *Sheol* is spoken of as the common receptacle of human souls after death.

Chap. vii. 9. *As the cloud is consumed, and vanisheth away; so he that goeth down to the grave (Sheol) shall come up no more.*

*Job* desired earnestly to be there:

Chap. xiv. 13. *O that thou wouldst bid me in the grave, (Sheol) &c.*

The wicked also go down thither:

Chap. xxi. 13. *In a moment they go down to the grave (Sheol).*

xxiv. 19. *Drought and heat consume the snow-waters: so should the grave (Sheol) those which have sinned.*

*Thirdly*, This region of disembodied souls seems to be placed in the bowels of the earth, under the great abyfs:

Chap. xxvi. 5, 6. *The Rephaim are in anguish under the waters, together with their families. Hell (Sheol) is naked before him, &c. See the note on this passage.*

I apprehend, that this passage not only determines the situation of *Sheol*; but also implies, that wicked souls are in a state of suffering there, and consequently are separated from the good: whose residence therefore is supposed to be in a different part of this subterraneous region. Thus Virgil, in the sixth book of his

his *Æneid*, placeth the *Elysian fields* and *Tartarus* in the bowels of the earth, but alloteth to each a separate situation. Thus likewise the Chaldee Paraphrase (Job xxviii. 6.) divides *Sheol* into *Gebenna* and *Paradise*, and representeth both to be under ground.

It seems to have been a very ancient opinion among the Hebrews, that the dwelling of unbodied souls is within the earth: For in I Sam. xxviii. 13. the witch of Endor says to Saul, *I saw the judge* (Samuel, ver. 14.) *ascending out of the earth*.

I beg the favour of the reader to turn back to the note on chap. xxxviii. 16, 17.

*Fourthly*, It appears to me doubtful, whether Job and his friends believed good souls in *Sheol* to be in a state of *consciousness* and enjoyment. The contrary opinion seems implied in chap. xiv. 13.

*O that thou wouldst hide me in Sheol, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!* See the note.

The famous passage however chap. xix. 25—26. leads one to imagine, that they expected some future period; when the souls of good men will be removed out of *Sheol* into a more happy situation.

It is not my business to impugn or defend these notions, but only to trace out the ideas affixed to the word *Sheol* in my author. If the reader desires a more enlarged view of the Hebrew notions of the state of the dead, he will meet with full satisfaction in the ingenious Mr. Peters' *Critical Dissertation on the book of Job*. And if he would be entertained with an account of the conformity between the *Sheol* of the Hebrews and the *Hades* of the Greeks, let him peruse Winder's learned treatise *de Vita Funerum Statu*.

*Lastly*, The *sepulchral grot*, being a part of the world of death, is sometimes called *Sheol*. I think, *Sheol* is rightly rendered the *grave* chap. xvii. 13—16. (see the note) and that this is the *land of darkness* described with such solemn horror chap. x. 21, 22.

The foregoing account of the situation of the mansion of souls departed, may perhaps be thought inconsistent with what Solomon says in Ecclesiast. iii. 21. *Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?* But these words, I apprehend, relate not at all to the *habitation* of departed souls; but either (1) to their *existence after death* “Who considers the great difference between a human spirit and that of a beast? the former is immortal, the latter perisheth with its body.” Or (2) the expressions relate to *the accountableness* of human souls to God; “Who considers that the spirit of man returneth to God who gave it, to render account of the deeds done in the body? whereas beasts are not free agents, not therefore under moral government, nor subjects of reward or punishment.”



## N U M B E R III.

*Explication of Chap. xix. 25, 26, 27.*

Ver. 25. *FOR I know, my redeemer is the living one: and he the Last will over the dust rise up.*

Ver. 26. *And my skin, which is thus torn, shall become another: and in my flesh I shall see God.*

Ver. 27. *Whom I shall see, even mine eyes shall behold, on my side and not estranged. my reins are consumed within me.*

Some interpreters understand this famous passage, of a *temporal* salvation. But Job had all along despaired of *such* a deliverance. Even after uttering these words, he continued in the same despair. See the note on chap. xxx. 23, 24. Moreover, Elihu addresseth to him as a person still without hope of a recovery. See the note on chap. xxxv. 14. xxxvi. 20. This therefore cannot be the true interpretation of the words.

Neither can they be justly applied to the manifestation of God in his favour, which is related chap. xlii. 7, 8. For that manifestation is not said to have been a *visible* one: and if it were, Job saw it not. It was made to Eliphaz alone.

Neither can this passage be referred to God's appearance to Job himself in the *poem*. For the whole design of that appearance was to reprimand and humble him. There is not the most distant hint in the Almighty's speech of an intention to vindicate and restore him.

In short, these words are no anticipation of the *history* which is subjoined to the poem; much less of the *catastrophe of the poem* itself: for the catastrophe of the poem is Job's repentance. See the note on chap. xlii. 1—6.

It remains therefore, that in this passage the good man is supporting himself, under a heavy load of calumny and other afflictions, by the faith of a *resurrection* from the grave and a *future judgement*; when his innocence should be fully cleared and his integrity amply rewarded.

Let us now examine the foregoing version of these words.

Ver. 25. *my redeemer, &c.*] The term *redeemer* denotes in general a *deliverer*<sup>1</sup>. The sense in which Job styles God his redeemer or deliverer must be determined by the nature of the deliverance described in the words that follow.

The epithet *the living one*<sup>k</sup> is a title of the supreme Being, expressing his eternity; as likewise the other epithet *the Last*<sup>l</sup>. These titles have a peculiar propriety and emphasis here; on supposition that Job is speaking of the resurrection and final judgment.

The *dust* signifies the *grave*, in chap. xvii. 16. By a common figure of speech it is put for *them who dwell in the dust*, the dead. Psalm xxx. 9. *Shall the dust praise thee? Shall it declare thy truth?*

The expression *shall rise up* presents to us an idea of God acting in the capacity of judge of the world. It is used again, and, if I mistake not, in reference to the general judgment, chap. xxxi. 14. *What then shall I do when God riseth up?* The phraseology seems to be derived, as Mr. Peters observes, from the custom among human judges to *stand up* when they pronounced sentence. Here then Job declares his belief, that the everlasting God will raise the dead and judge them.

Ver. 26. *And my skin which is thus torn*<sup>m</sup>, &c.] According to this translation, which is taken from the learned Michaelis, Job here compares his body in

<sup>i</sup> גאלי It is rendered by LXX. • ἀναλυσεν με μελλων, *He that shall deliver me*; by the Chaldee, פריקי *my deliverer*.

<sup>k</sup> חי, LXX. αἰωνος *eternal*. See Deut. xxxii. 40. Joshua iii. 10.

<sup>l</sup> אחרון *the Last*, Isaiah xlv. 6.

<sup>m</sup> ואחר עורי נקפו זאת That great critic Michaelis in his *notes on the Prelections* (p. 211. 8vo.) reads *abher alius*, instead of *abhar post, postquam*; and נקפה *nikpah laceratio*, instead of נקפו. His translation is, *Alia erit cutis mea, hæc laceratio*, i. e. hæc mea cutis, incra jam laceratio (qualis esse in elephantiasi solet) alia tunc nova fiet. He observes from Schultens, that the verb נקה in Arabic signifies *the laceration of the skin*. Mr. Heath remarks, that נקפה in hebrew is used for *a rent* in Isaiah iii. 24. But I see no occasion to change נקפו which may as well be rendered *is torn*, as יהדפחו *jehdepuhu* (*they shall drive*

in its present state, torn and mangled by his ulcerous disease, with the advantageous renovation of it at the resurrection. By *seeing God* he means, I apprehend, seeing God with the visual organ of the new resurrection body : for he says *in my flesh*, that is, in my body <sup>n</sup>, *I shall see God*. When it is said, that Nadab and Abihu and seventy of the Elders of Israel *saw the God of Israel*, it is explained of a visible representation of the divine majesty : *and there was under his feet, as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness* <sup>o</sup>. Job expected to behold the glorious visible representation in which the Deity will manifest himself when he shall come to raise and judge the dead. This, I think, is the *face*, and *likeness*, or representation, of God which the Psalmist also hoped to behold ; Psalm xvii. 15. *As for me, I shall behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness*.

Ver. 27. *Whom I shall see, even mine eyes, &c.*] This is not superfluous repetition. It is a more emphatical and explicit declaration of his faith, that in a *re-embodied state* he should see the glory of God.

*on my side* <sup>p</sup>, and not *estranged* <sup>q</sup>] By the former expression *on my side*, or *for me*, he means the protection and blessing which he shall receive from God in the future judgment. By the latter expression he represents God's present seeming alienation from him. Astonishing is the force of a good conscience, that could enable him, under such prodigious discouragements, to entertain a confidence in God so sublime as this.

*my*

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*drive him*) be rendered *he is driven*, chap. xviii. 18. If however a nominative, or agent, must be supplied, it may be *worms* ; which worms *have thus torn*. נִקְיָה in Arabic signifies, *exesus à teredine, worm-eaten*. Vid. Castell. *Lex.* זֹכֶר is an adverb *thus, so, in this manner*, Gen. xlv. 17. as Mr. Heath observes.

<sup>n</sup> Castellio, *ex meo corpore*.

<sup>o</sup> Exod. xxiv. 10, 11.

<sup>p</sup> לִי *for me, on my side*. Psal. lvi. 10. xciv. 16. cxviii. 6. Mr. Heath.

<sup>q</sup> נִקְיָה *estranged*. It is rendered *a stranger* ver. 15. It may however be the participle of the verb נִקְיָה which is translated ver. 17. *is strange*. Comp. Ps. lxi. 3. (heb. 9.) It signifies in the Targum on Ps. xlv. 19. *aversus, alienated in affection*.

*my reins, &c.*] This phrase denoteth vehement and almost insupportable desire. It is equivalent to the Psalmist's language, *My soul fainteth for thy salvation*<sup>r</sup>. The word there rendered *fainteth*, is the same which is here translated *are consumed*.

It will, perhaps, be asked, how Job knew all the foregoing particulars. I answer, The prophecy of Enoch<sup>s</sup> revealed a future judgment. The murder of Abel suggested the idea of a reward for the righteous in another world: and Enoch's translation led directly to the belief, that good men will enjoy the felicity of that better world in an embodied state. That prophecy and those facts, we may reasonably suppose, were preserved in the Abrahamic family. Job's descent from that family, or connexions with it, might bring him to an acquaintance with all these important truths. His own observations on the unequal distributions of Providence here, confirmed his faith: and the testimony of conscience to his integrity, assured him of his own glorious interest in these great futurities.

If the above explication of this passage does not satisfy the reader, I must refer him to the excellent defence of it by Mr. Peters in his *Critical Dissertation*.

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<sup>r</sup> Psal. cxix. 81.

<sup>s</sup> Jude, ver. 14, 15.



## N U M B E R IV.

*An attempt to restore the original text in chap. xxxvi. 14.*

IN this passage, as it stands in the present hebrew text, a word is manifestly missing<sup>\*</sup>, which is however preserved in the Septuagint version.

חַמַּת בְּנֵעַר נַפְשָׁם  
וְחַיִּיתָם [        ] בְּקִדְשֵׁים

Ἀποθανοὶ τοιούτων ἐν νεότητι ἡ

ψυχὴ αὐτῶν :

Ἡ δὲ ζῶν αὐτῶν [τιτρωσχομένη]

ὑπο ἀγγέλων.

*First*, The lost word, answering to *τιτρωσχομένη*, I take to be חַלְלָה *confossa*. For חַלְל is rendered by LXX. *τετρωμένος confossus* in Numb. xxxi. 19. Joshua xi. 6, in the Aldine and Complutensian editions.

*Secondly*, Instead of *kedeshim the unclean*, LXX. read *kedoshim the holy beings*: for they render it ἀγγέλων *the angels*, as the word with those vowels signifies chap. v. 1. xv. 15. compared with iv. 18. See also Dan. iv. 17. 23. (Heb. ver. 14, 20.) and Jude ver. 14.

The text thus restored, and the translation, will be as follows;

חַמַּת בְּנֵעַר נַפְשָׁם  
וְחַיִּיתָם [חַלְלָה] בְּקִדְשֵׁים

*Their breath dieth in youth,*

*And their life [is destroyed] by the holy beings.*

Thus

<sup>\*</sup> It is certain, says a learned and sensible writer, that several letters and some whole words of the old testament have been lost by the negligence of transcribers. *Essay for a new translation of the bible*, by R. H. 1702. p. 25.

The word עָנִי is dropt in the hebrew Pf. xi. 4. but is preserved by the LXX. ἐν τῷ πτωχῷ. Also a whole hemistich is lost in Pf. xiii. 6. which likewise is found in LXX. as Bp. Lowth has remarked. See Merrick's Annotations, p. 15, 19.

Thus the correspondence between the two members of the period, so usual in the hebrew poetry, is recovered: For now הללה answers to חמת, as well as נפשם to חיתם. But still בקדשים does not tally with בנער. I am inclined therefore to follow Schultens, in translating בנער *cum excussione with shaking out*\*, i. e. with violence. *The holy beings correspond to the violence, as they are the ministers of it.* So then a violent death, inflicted by angels, is described in this passage. And now the translation will be,

*Their breath dieth by violence,  
And their life is destroyed by the holy beings.*

The notion that the angels are employed by Providence to inflict death upon mankind, probably took its rise from the well-known destruction of Sodom and the cities of the plain by their ministry.

This notion is referred to, if I mistake not, chap. xxxiii. 22. *His soul draweth near to the grave, and his life to the destroyers*, that is, the destroying angels. The hebrew word is מַמְתִּים rendered by the Vulgate *mortiferis*. The Seventy indeed turn it εν αδη. But in their version, or rather paraphrase, of the first sentence of the next verse, we find traces of the same opinion: εαν ωσι χιλιοι αγγελου θανατηφοροι, εις αυτων εμη τρωση αυτον, *Although there be a thousand angels who inflict death, let not one of them wound him.*

This notion kept its ground among the Jews. For in the *Apocryphal History of Susannah*, Daniel says to one of the two elders, ver. 55. *even now the angel of God hath received the sentence of God to cut thee in two*; and likewise to the other, ver. 59. *the angel of God waiteth with the sword to cut thee in two, that he may destroy thee.*

To conclude, This *sword of the destroying angel* is, I apprehend, alluded to in chap. xxxiii. 18. and xxxvi. 12. and in Psal. xxxv. 5, 6.

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\* In chap. xxxviii. 13. the verb נער in *Niphal* is rendered *to be shaken out*, and is there used of a violent death by the hand of human justice.

## CORRECTIONS.

page	line	for	read
3	19	credulity	credibility
8	28	Exod. xi.	Exod. ix.
25	25	π. 47.	π. 447.
29	29	śōd	śhōd
36	14	Mecca, in	Mecca, near
42	30	fun.	fur.
60	32	xxxiv. 14.	xiii. 18.
72	32	p. 99.	p. 67.
74	3	śhall	śhalt
115	22	Patrocles	Patroclus
154	26	offices	office
173	31	vestitium	vestitum
249	29	xxviii. 9.	xxviii. 8.
292	32	aphæreses	aphæresis

p. 40. l. penult. Erase chap. xxxvi. 24. and that whole citation, to the words  
*gaze upon* inclusively.

p. 77. l. 1. Erase comma after *ear*.

p. 158. l. 6. Erase comma after *bull*.

## ERRATA in the Hebrew letters.

Pag.	lin.	pro	lege
44	28	(לד)	(לו)
54	29	יפ	כי
126	31	קואנן	מקנן
214	23	החמישי	המימד
233	28	הירפי	חרפי
251	27	השטמי	השטמי











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